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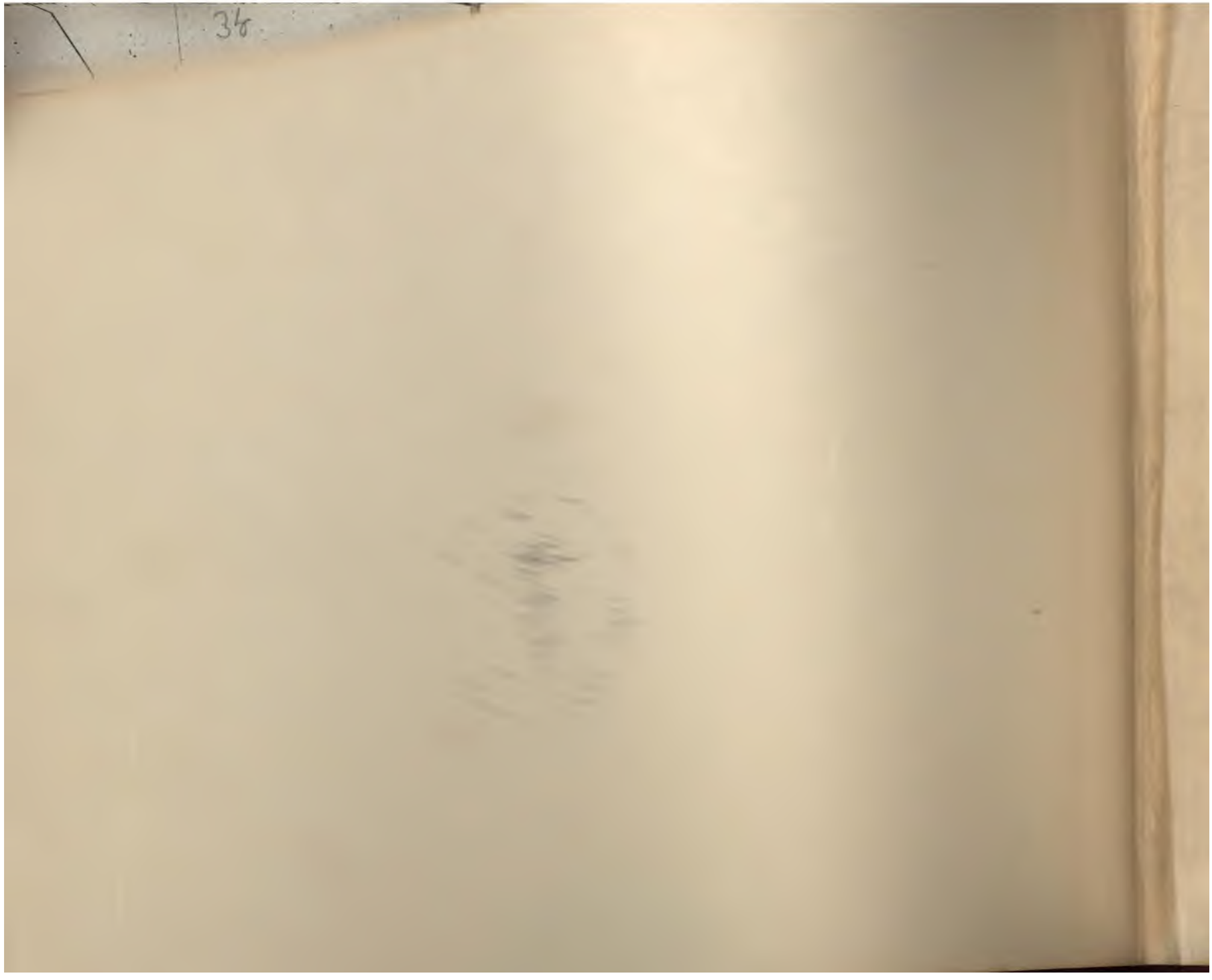
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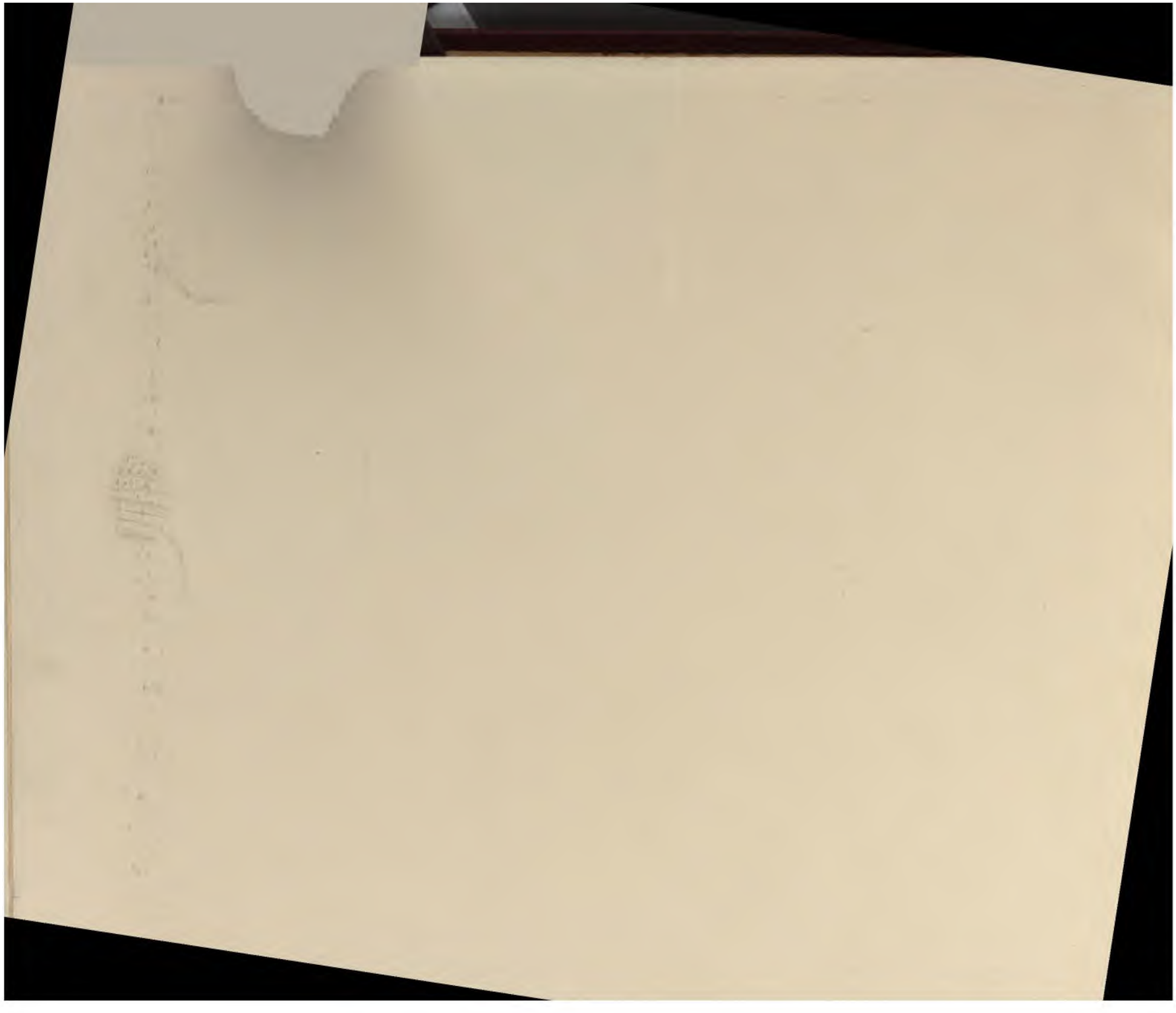

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DEVOTIONS

VPON

Emergent Occaſions, and ſeuerall ſteps in my Sicknes:

Digeſted into

1. MEDITATIONS *vpon our Humane Condition.*
2. EXPOSTVLATIONS, *and Debatements with God.*
3. PRAYERS, *vpon the ſeuerall Occaſions, to him.*

By IOHN DONNE, Deane of *S. Pauls*, London.

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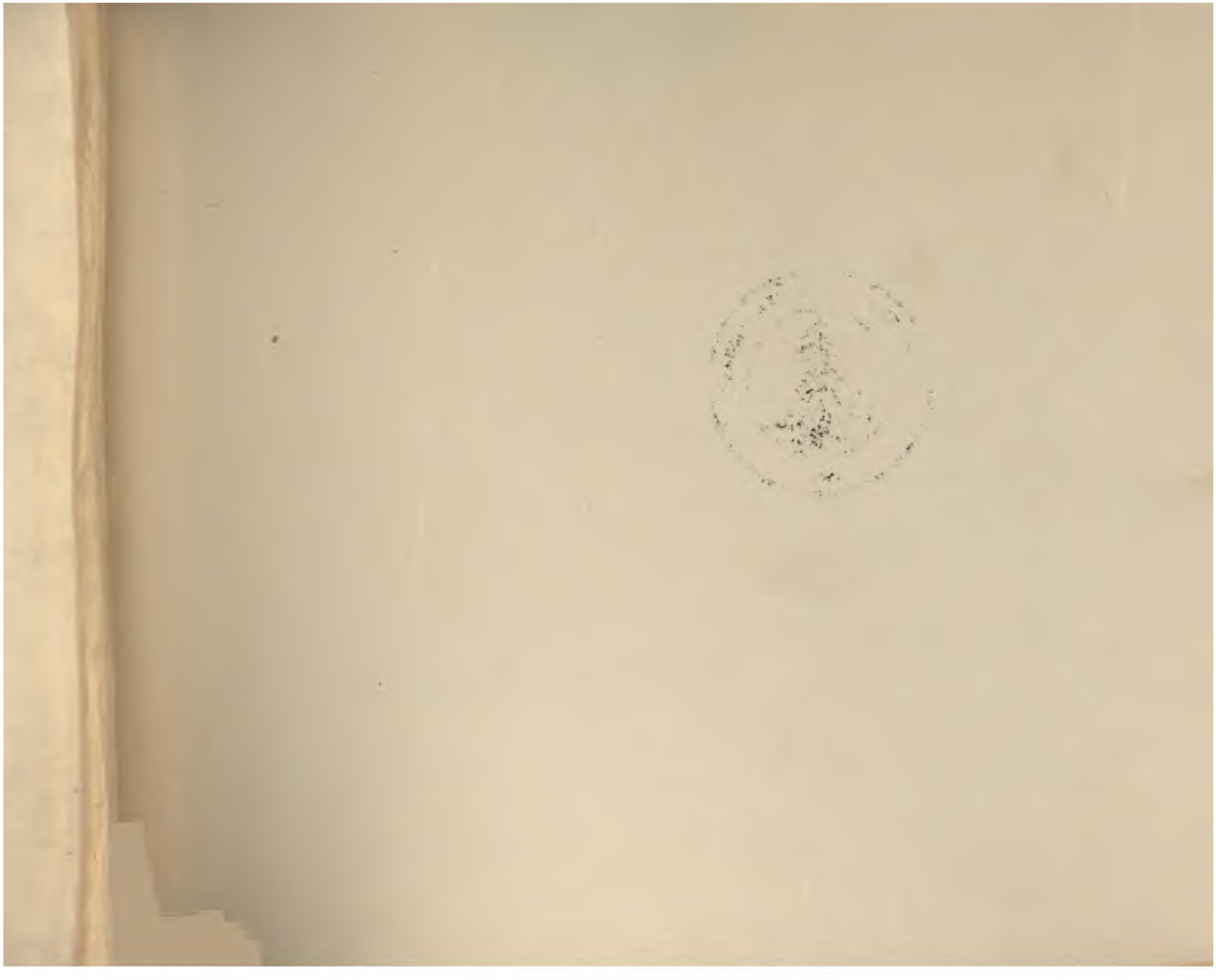

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11 *Nobilibuſq; trahunt, a cincto corde, venenum.*
Succis, & Gemmis; & *quæ Generoſa, miniſtrant*
Ars, & Natura, *inſtillant;*
12 *Spirante* Columbâ,
Suppoſitâ pedibus, revocantur ad ima vapores;
13 *Atq;* Malum Genium, *numeroſo* ſtigmate, *faſſus,*
Pellitur ad pectus, Morbiq;
Suburbia, Morbus:
14 *Idq; notant* Criticis, *Medici, eveniſſe* diebus.
15 *Interea* inſomnes *Noctes ego duco, Dieſq;:*
16 *Et properare* meum, *clamant, e turre propinqua*
Obſtreperæ Campanæ, aliorum *in funere, funus.*
17 *Nunc* lento ſonitu *dicunt,*
Morieris; 18 *At inde,*
Mortuus *es, ſonitu* celeri,
pulſuq; agitato.
19 Oceano *tandem emenſo,*
aſpicienda reſurgit
Terra; *vident, iuſtis,* Medici,
iam cocta *mederi*
Se poſſe, indiciis; 20 Id agunt;
21 *Atq; annuit* Ille,
Qui per eos *clamat, linquas*
iam Lazare *lectum;*
22 *Sit* Morbi Fomes *tibi*
Cura; 23 Metuſq; Relabi.

Errata.

Pag. 40, pro 2. 5. Meditat.
Pag. 43. vlt. paſture, poſture.
Pag. 96. lin. penult. fleſh, God,
Pag. 158. in Marg. Buxdor.
Pag. 173. li. 13. add, haſt,
Pag. 184. in marg. Auguſtin.
Pag. 185. lin. 17. blow, ſlow.

DEVOTIONS.

Inſultus Morbi primus;

The firſt alteration, The firſt grudging of the ſickneſſe.

1. MEDITATION.

VAriable, and therfore miſerable condition of Man, this minute I was well, and am ill, this minute. I am ſurpriz'd with a ſodaine change,

& alteration to worſe, and can impute it to no cauſe, nor call it by any name. We ſtudy *Health*, and we deliberate vpon our *meats*, and *drink*, and *Ayre*, and *exerciſes*, and we hew, and wee poliſh euery ſtone, that goes to that building; and ſo our *Health* is a long & a regular work; But in a minute a Canon batters all, ouerthrowes all, demoliſhes all; a *Sicknes* vnpreuented for all our diligence, vnſuſpected for all our cu-

curioſitie; nay, vndeſerued, if we conſider only *diſorder*, ſummons vs, ſeizes vs, poſſeſſes vs, deſtroyes vs in an inſtant. O miſerable condition of Man, which was not imprinted by *God*, who as hee is *immortall* himſelfe, had put a *coale*, a *beame* of *Immortalitie* into vs, which we might haue blowen into a *flame*, but blew it out, by our firſt ſinne; wee beggard our ſelues by hearkning after falſe riches, and infatuated our

ſelues by hearkning after falſe knowledge. So that now, we doe not onely die, but die vpon the Rack, die by the torment of ſickneſſe; nor that onely, but are preafflicted, ſuper-afflicted with theſe ielouſies and ſuſpitions, and apprehenſions of *Sickneſs*, before we can cal it a ſickneſs; we are not ſure we are ill; one hand askes the other by the pulſe, and our eye askes our own vrine, how we do. O multiplied miſery! we

we die, and cannot enioy death, becauſe wee die in this torment of ſickneſs; we are tormented with ſickneſs, & cannot ſtay till the torment come, but pre-apprehenſions and preſages, prophecy thoſe torments, which induce that *death* before either come, and our *diſſolution* is conceiued in theſe *firſt changes*, *quickned* in the *ſickneſs* itſelfe, and *borne* in *death*, which beares date from theſe firſt changes. Is this the honour which

ioynd an artificiall ſickneſs, of our owne *melancholy*, to our natural, our vnnaturall feuer. O perplex'd diſcompoſition, O ridling diſtemper, O miſerable condition of Man.

1. EXPOSTVLATION.

IF I were but meere *duſt & aſhes*, I might ſpeak vnto the *Lord*, for the *Lordes* hand made me of this *duſt*, and the *Lords* hand ſhall recollect

lect theſe *aſhes*; the *Lords* hand was the wheele, vpon which this veſſell of clay was framed; and the *Lordes* hand is the *Vrne*, in which theſe *aſhes* ſhall be preſerv'd. I am the *duſt*, & the *aſhes* of the *Temple* of the *H. Ghoſt*, and why? Marble is ſo precious? But I am more then *duſt & aſhes*; I am my beſt part, I am my *ſoule*. And being ſo, the *breath* of *God*, I may breath back theſe pious *expoſtulations* to my *God*. *My God, my God*, why is

knew it not: but though we might know it, we do not, we wil not. But will *God* pretend to make a *Watch*, and leaue out the *ſpringe*? to make ſo many various wheels in the faculties of the Soule, and in the organs of the body, and leaue out *Grace*, that ſhould moue them? or wil *God* make a *ſpringe*, and not *wind* it vp? Infuſe his firſt *grace*, & not ſecond it with more, without which, we can no more vſe his firſt *grace*, when we

we haue it, then wee could diſpoſe our ſelues by *Nature*, to haue it? But alas, that is not our caſe; we are all *prodigall ſonnes*, and not *diſinherited*; wee haue receiued our portion, and miſſpent it, not bin denied it. We are *Gods tenants* heere, and yet here, he, our *Land-lord* payes vs *Rents*; not yearely, nor quarterly, but hourely, and quarterly; *Euery minute he renewes his mercy*, but wee *will not vnderſtand leſt that we ſhould* bee Mat. 13. 16.

becauſe they moue continually, becauſe they moue continually one and the ſame way. The *Earth* is not the more conſtant, becauſe it lyes ſtil continually, becauſe continually it changes, and melts in al the parts thereof. *Man*, who is the nobleſt part of the *Earth*, melts ſo away, as if he were a *ſtatue*, not of *Earth*, but of *Snowe*. We ſee his owne *Enuie* melts him, hee growes leane with that; he will ſay, another's *beautie* melts

melts him; but he feeles that a *Feuer* doth not melt him like *ſnow*, but powr him out like lead, like yron, like braſſe melted in a furnace: It doth not only *melt* him, but *Calcine* him, reduce him to *Atomes*, and to *aſhes*; not to *water*, but to *lime*. And how quickly? Sooner then thou canſt receiue an anſwer, ſooner then thou canſt conceiue the queſtion; *Earth* is the *center* of my *body*, *Heauen* is the *center* of my *Soule*; theſe two are

are the naturall places of theſe two; but thoſe goe not to theſe two, in an equall place: My *body* falls downe without puſhing, my *Soule* does not go vp without pulling: *Aſcenſion* is my *Soules* pace & meaſure, but *precipitation* my *bodies*: And, euen *Angells*, whoſe home is *Heauen*, and who are winged too, yet had a *Ladder* to goe to *Heauen*, by ſteps. The *Sunne* who goes ſo many miles in a minut, The *Starres* of the *Firmament*,

mament, which go ſo very many more, goe not ſo faſt, as my *body* to the *earth!* In the ſame inſtant that I feele the firſt attempt of the diſeaſe, I feele the victory; In the twincklihg of an eye, I can ſcarſe ſee; inſtantly the taſt is inſipid, and fatuous; inſtantly the appetite is dull and deſireleſſe: inſtantly the knees are ſinking and ſtrengthleſſe; and in an inſtant, ſleepe, which is the picture, the copy of death, is taken away,

to try in her; *proportiõ* is no measure for *infinitie*. He that hath no more of this world but a graue, hee hat hath his graue but lent him, til a better man, or another man, muſt bee buried in the ſame *graue*, he that hath no *graue*, but a *dung-hill*, hee that hath no more *earth*, but that which he carries, but that which hee is, hee that hath not that *earth*, which hee is, but euen in that, is anothers ſlaue, hath as much proportion to *God*, as if all

all *Dauids Worthies*, and all the *worlds Monarchs*, and all *imaginations Gyants* were kneaded and incorporated into one, and as though that one were the ſuruiuor of all the ſonnes of men, to whom God had giuen the world. And therefore how little ſoeuer I bee, as *God calls things that are not, as though they were*, I, who am as though I were not, may call vpon *God*, and ſay, *My God, my God*, why comes thine anger ſo

faſt vpon me? Why doſt thou melt me, ſcatter me, powre me like water vpon the ground ſo inſtantly? Thou ſtaidſt for the firſt world, in *Noahs* time, 120 yeres; thou ſtaidſt for a rebellious generation in the wilderneſſe 40 yeares, wilt thou ſtay no minute for me? Wilt thou make thy *Proceſſe*, and thy *Decree*, thy *Citation*, and thy *Iudgement* but one act? Thy *Summons*, thy *Battell*, thy *Victorie*, thy *Triumph*, all but one act,

act, & lead me captiue, nay deliuer me captiue to death, aſſoon as thou declareſt mee to be *enemy*, and ſo cut me off euen with the drawing of thy ſword out of the ſcabberd; and for that queſtion, *How long was he ſicke?* leaue no other anſwere, but that the hand of death preſſed vpon him from the firſt minute? *My God, my God*, thou waſt not wont to come in *whirlwinds*, but in ſoft and gentle ayre: Thy firſt breath breathed

are great. For by that mercy, I conſider in my preſent ſtate, not the haſte, & the diſpatch of the diſeaſe, in diſſoluing this body, ſo much, as the much more haſt, & diſpatch, which my *God* ſhall vſe, in recollecting, and reuniting this *duſt* againe at the *Reſurrection*. Then I ſhall heare his *Angels* proclaime the *Surgite Mortui*; *Riſe yee dead*. Though I be dead, I ſhall heare the voice, the ſounding of the voice, and the working of

of the voice ſhall be all one; and all ſhall riſe there in a leſſe *Minute*, then any one dies here.

2. PRAYER.

O Moſt gracious *God*, who purſueſt and perfitſt thine owne purpoſes, and doſt not only remember mee by the firſt acceſſes of this ſickneſſe, that I muſt die, but informe me by this further proceeding therin, that I may die now; who

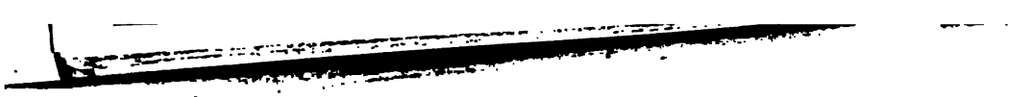
who haſt not only waked mee with the firſt, but cald me vp, by caſting me further downe, and clothd me with thy ſelfe, by ſtripping me of my ſelfe, and by dulling my bodily ſenſes, to the meats, and eaſes of this world, haſt whet, and ſharpned my ſpirituall ſenſes, to the apprehenſion of thee, by what ſteps & degrees ſoeuer it ſhal pleaſe thee to go, in the diſſolution of this body, haſten O *Lord* that pace, and multiply O my *God*

God thoſe degrees, in the exaltation of my *Soule*, toward thee now, & to thee then. My taſt is not gone away, but gone vp to ſit at *Dauids* table; *To taſt, & ſee, that the Lord is good*: My ſtomach is not gone, but gone vp, ſo far vpwards toward the *Supper of the Lamb*, with thy *Saints* in *heauen*, as to the *Table*, to the *Cõmunion* of thy *Saints* heere in *earth*: my knees are weak, but weak therfore that I ſhould eaſily fall to; and fix my ſelfe long vpon

Pſa. 34.8

vpon my deuotions to
thee. *A ſound heart is the*
Prou. 14. 30. *life of the fleſh*; & a heart
viſited by thee, and dire-
cted to thee, by that vi-
ſitation is a ſound hart.
Pſa. 38. 3 *There is no ſoundneſſe in*
my fleſh, becauſe of thine
anger. Interpret thine
owne worke, and call
this ſickneſs, correction,
and not anger, & there
is ſoundnes in my fleſh.
Ibid. *There is no reſt in my*
bones, becauſe of my ſinne;
transferre my ſinnes,
with which thou art
ſo diſpleaſed, vpon him;
with

with whome thou art
ſo well pleaſed, *Chriſt*
Ieſus, and there will be
reſt in my bones: And,
O my God, who madeſt
thy ſelfe a *Light* in a
Buſh, in the middeſt of
theſe *brambles*, & *thornes*
of a ſharpe ſickneſſe, ap-
peare vnto me ſo, that I
may ſee thee, and know
thee to be my *God*, ap-
plying thy ſelfe to me,
euen in theſe ſharp, and
thorny paſſages. Doe
this, O *Lord*, for his ſake,
who was not the leſſe,
the *King of Heauen*, for
thy



thy ſuffering him to be *crowned* with *thornes*, in this world.

3. Decubitus ſequitur tandem.

The Patient takes his bed.

3. MEDITATION.

WEe attribute but one priuiledge, and aduantage to Mans body, aboue other moouing creatures, that he is not as others, groueling, but of an erect, of an vp-

vpright form, naturally built, & diſpoſed to the contemplation of *Heauen*. Indeed it is a thankfull forme, and recompences that *ſoule*, which giues it, with carrying that *ſoule* ſo many foot higher, towards *heauen*. Other creatures look to the *earth*, and euen that is no vnfit obiect, no vnfit contemplation for *Man*; for thither hee muſt come; but becauſe, *Man* is not to ſtay there, as other creatures are, *Man* in his naturall forme,

forme, is carried to the contemplation of that place, which is his *home*, *Heauen*. This is *Mans* prerogatiue; but what ſtate hath he in this *dignitie*? A feuer can fillip him downe, a feuer can depoſe him, a feuer can bring that head, which yeſterday caried a *crown* of gold, fiue foot towards a *crown* of glory, as low as his owne foot, to day. When *God* came to breath into *Man* the breath of life, he found him flat vpō the groūd, when

when hee comes to withdraw that breath from him againe, hee prepares him to it, by laying him flat vpon his bed. Scarſe any priſon ſo cloſe, that affords not the priſoner two, or three ſteps. The *Anchorites* that barqu'd themſelues vp in hollowe trees, & immur'd themſelues in hollow walls, That peruerſe man, that barrell'd himſelfe in a Tubb, all could ſtand, or ſit, and enioy ſome change of poſture. A ſicke

ſicke bed, is a graue, and all that the patient ſaies there, is but a varying of his owne *Epitaph*. Euery nights bed is a *Type* of the *graue*: At night wee tell our ſeruants at what houre wee will riſe, here we cannot tell our ſelues, at what day, what week, what moneth. Here the head lies as low as the foot; the *Head* of the people, as lowe as they, whome thoſe feete trod vpon; And that hande that ſigned Pardons, is too weake

weake to begge his owne, if hee might haue it for lifting vp that hand: Strange fetters to the feete, ſtrange Manacles to the hands, vvhen the feete, and handes are bound ſo much the faſter, by how much the coards are ſlacker; So much the leſſe able to doe their Offices, by how much more the Sinnewes and Ligaments are the looſer. In the *Graue* I may ſpeak thorough the ſtones, in the voice

voice of my friends, and in the accents of those wordes; which their loue may afford my memory; Here I am mine owne *Ghost*, and rather affright my beholders, then instruct them; they conceiue the worst of me now, and yet feare worse; they giue me for dead now, & yet wonder how I doe, when they wake at midnight, and aske how I doe, to morrow. Miserable, and, (though common to all) inhuman *posture*, where

where I must practise my lying in the *graue*, by lying still; and not practise my *Resurrection*, by rising any more.

3. Expostvlation.

MY *God*, and *my Iesus*, *my Lord*, and *my Christ*, *my Strength*, and *my Saluatiõ*, I heare thee, and I hearken to thee, when thou rebukest thy *Disciples*, for rebuking them, who brought children to thee; *Suffer little* *Mat.19. 13.*

little children to come to mee, saiest thou. Is there a verier child then I am now? I cannot say with thy seruant *Ieremy*, *Lord*, *I am a child*, *and cannot speake*; but, *O Lord*, I am a sucking childe, and cannot eat, a creeping childe, and cannot goe; how shall I come to thee? Whither shall I come to thee? To this bed? I haue this weake, and childish frowardnes too, I cannot sit vp, and yet am loth to go to bed; shall I find thee in bed?

bed? Oh, haue I alwaies done so? The bed is not ordinarily thy *Scene*, thy *Climate*: *Lord*, dost thou not accuse me, dost thou not reproach to mee, my former sinns, when thou layest mee vpon this bed? Is not this to hang a man at his owne dore; to lay him sicke in his owne bed of wantonnesse? When thou chidest vs by thy *Prophet* for lying in *beds of Iuory*, is not thine anger vented; not till thou changest our *bedds of Iuory*,

Amos 6. 4.

uory, into beds of *Ebony*? *Dauid* sweares vnto thee, *that hee will not goe vp into his bed, till he had built thee a House.* To go vp into the bed, denotes strength; and promises ease. But when thou saist, *That thou wilt cast Iesubel into a bed*; thou mak'st thine own comment vpon that, Thou calleſt the bed *Tribulation*, great *Tribulation*: How shal they come to thee, whom thou hast nayled on their beds? Thou art in the Congregation,

Psal. 132 3.

Apoc. 2. 22.

Mat. 8. 6

gation, & I in a ſolitude: when the *Centurions* ſeruant lay ſicke at home, his *Maſter* was faine to come to *Chriſt*; he ſicke man could not. Their friend lay ſicke of the *Palſey*, and the four charitable men were faine to bring him to *Chriſt*; he could not come. *Peters* wiues mother lay ſicke of a feuer, & *Chriſt* came to her; ſhee could not come to him. My friends may carrie mee home to thee, in their prayers in the Congrega-

Mat. 8. 4.

Mat. 8. 14.

tion; Thou muſt come home to me in the viſitation of thy *Spirit*, and in the ſeale of thy *Sacrament*: But when I am caſt into this bedd, my ſlacke ſinewes are yron fetters, and thoſe thin ſheets, yron dores vpon me; And, *Lord, I haue loued the habitation of thy houſe, and the place where thine honour dwelleth*; I lye here, and ſay, *Bleſſed are they, that dwell in thy houſe*; but I cannot ſay, *I will come into thy houſe*; I may ſay, *In thy feare will*

Pſa. 26.8

84.4.

5.8.

will I worſhip towards thy holy Temple, but I cannot ſay in thy holy *Temple*: And, *Lord, the zeale of thy Houſe, eats me vp*, as faſt as my feuer; It is not a *Recuſancie*, for I would come, but it is an *Excõmunication*, I muſt not. But *Lord*, thou art *Lord of Hoſts*, & loueſt *Action*; Why calleſt thou me from my calling? *In the graue no man ſhall praiſe thee*; In the doore of the graue, this ſicke bed, no Man ſhal heare mee praiſe thee: Thou

69.10.

ther Story, in the *graue*, the wombe of the Earth: As yet God ſuſpends mee betweene *Heauen* and *Earth*, as a *Meteor*; and I am not in Heauen, becauſe an earthly bodie clogges me, and I am not in the Earth, becauſe a heauenly *Soule* ſuſtaines mee. And it is thine owne Law, O God, that *if a man bee ſmitten ſo by another, as that hee keepe his bed, though he dye not, hee that hurt him, muſt take care of his healing, and recom-*

Exod. 21 18.

recompence him. Thy hand ſtrikes mee into this bed; and therefore if I riſe againe, thou wilt bee my recompence, all the dayes of my life, in making the memory of this ſicknes beneficiall to me; and if my body fall yet lower, thou wilt take my *ſoule* out of this bath, & preſent it to thy Father, waſhed againe, and againe, and again, in thine own *teares*, in thine owne *ſweat*, in thine owne *blood*.

3. PRAYER.

OMoſt mightie and moſt merciful *God*, who though thou haue taken me off of my feet, haſt not taken me off of my foundation, which is *thy ſelfe*, who though thou haue remoued me frõ that vpright forme, in which I could ſtand, and ſee thy throne, the *Heauens*, yet haſt not remoued from mee that light, by which I can lie and ſee thy ſelfe, who, though

though thou haue weakened my bodily knees, that they cannot bow to thee, haſt yet left mee the knees of my heart, which are bowed vnto thee euermore; As thou haſt made this *bed*, thine *Altar*, make me thy *Sacrifice*; and as thou makeſt thy *Sonne Chriſt Ieſus* the *Prieſt*, ſo make me his *Deacon*, to miniſter to him in a chereful ſurrender of my body, & ſoule to thy pleaſure, by his hands. I come vnto thee, O *God*, *my God*, I come

come vnto thee, (so as I can come, I come to thee, by imbracing thy commiug to me) I come in the confidence, & in the application of thy seruant *Dauids* promise,

Psa. 41. 3 *That thou wilt make all my bed in my sickneſſe; All my bedd*; That which way soeuer I turne, I may turne to thee; And as I feele thy hand vpon all my body, so I may find it vpon all my bedde, and see all my *corrections*, and all my *refreshings* to flow from one, since and

and the same, and all, from thy hand. As thou haſt made theſe *feathers*, *thornes*, in the ſharpnes of this ſicknes, ſo, *Lord*, make theſe *thornes*, *feathers*, againe, *feathers* of thy *Doue*, in the peace of Conſcience, and in a holy recourſe to thine *Arke*, to the inſtruments of true comfort, in thy Inſtitutions, and in the Ordinances of thy *Church*. Forget my bed, *O Lord*, as it hath beene a bedde of ſloth, and worſe then ſloth; Take

Take mee not, *O Lord*, at this aduantage, to terrifie my ſoule, with ſaying, nowe I haue met thee there, where thou haſt ſo often departed from me; but hauing burnt vp that bed, by theſe vehement heates, and waſhed that bed in theſe abundant ſweats, make my bed againe, *O Lord*, and enable me according to thy command, *to commune with mine owne heart vpon my bed, and be ſtill.* To prouide a bed for all my former

Pſal. 4.4.

former ſinnes, whileſt I lie vpon this bed, and a graue for my ſins, before I come to my graue; and when I haue depoſed them in the wounds of thy Sonn, to reſt in that aſſurance, that my Conſcience is diſcharged frō further *anxietie*, and my ſoule from farther *danger*, and my Memory from further *calumny*. Doe this, *O Lord*, for his ſake, who did, and ſuffered ſo much, that thou mighteſt, as well in thy Iuſtice, as in thy Mercy, know doe

doe it for me, thy *Sonne*, our *Sauiour*, *Christ Iesus*.

4. Medicus q; vocatur.

The Phisician is sent for.

4. MEDITATION.

IT is too little to call *Man a little World*; Except *God*, Man is a *diminutiue* to nothing. Man consistes of more pieces, more parts, then the world; then the world

world doeth, nay then the world is. And if those pieces were extended, and stretched out in Man, as they are in the world, Man would bee the *Gyant*, and the world the *Dwarfe*, the world but the *Map*, and the man the *World*. If all the *Veines* in our bodies, were extented to *Riuers*, and all the *Sinewes*, to *vaines of Mines*, and all the *Muscles*, that lye vpon one another, to *Hilles*, and all the *Boues* to *Quarries* of

of ſtones, and all the other pieces, to the proportion of thoſe which correſpond to them in the *world*, the *aire* would be too litle for this *Orbe* of Man to moue in, the firmament would bee but enough for this *ſtar*; for, as the whole world hath nothing, to which ſomething in man doth not anſwere, ſo hath man many pieces, of which the whol world ha h no repreſentation. Inlarge this Meditation vpon this *great world*, *Man*,

Man, ſo farr, as to conſider the immenſitie of the creatures this world produces; our *creatures* are our *thoughts*; *creatures* that are borne *Gyants*: that reach from *Eaſt* to *Weſt*, from *earth* to *Heauen*, that doe not onely beſtride all the *Sea*, and *Land*, but ſpan the *Sunn* and *Firmament* at once; My thoughts reach all, comprehend all. Inexplicable miſtery; I their *Creator* am in a cloſe priſon, in a ſickebed, any where, and any one of

of my *Creatures*, my *thoughts*, is with the *Sunne*, and beyond the *Sunne*, ouertakes the *Sunne*, and ouergoes the *Sunne* in one pace, one ſteppe, euery where. And then as the other *world* produces *Serpents*, and *Vipers*, malignant, & venimous creatures, and *Wormes*, and *Caterpillars*, that endeauour to deuoure that world which produces them, and *Monſters* compiled and complicated of diuers parents, & kinds, ſo this

this world, our ſelues, produces all theſe in vs, in producing *diſeaſes*, & *ſickneſſes*, of all thoſe ſorts, venimous, and infectious diſeaſes, feeding & conſuming diſeaſes, and manifold, and entãgled diſeaſes, made vp of many ſeueral ones. And can the other world name ſo many *venimous*, ſo many conſuming, ſo many monſtrous creatures, as we can diſeaſes, of all theſe kindes? O miſerable abũdance, O beggarly riches! how much

much doe wee lacke of hauing *remedies* for euerie disease, when as yet we haue not *names* for them? But wee haue a *Hercules* against these *Gyants*, these *Monsters*; that is, the *Phisician*, hee musters vp al the forces of the other world, to succour this, all Nature to relieue Man. We *haue* the Phisician; but we *are not* the Phisician. Heere we shrinke in our proportion, sink in our dignitie, in respect of verie meane creatures, who are

are *Phisicians* to themselues. The *Hart* that is pursued and wounded, they say, knowes an Herbe, which being eaten, throwes off the arrow: A strange kind of *vomit*. The *dog* that pursues it, though hee bee subiect to sicknes, euen *prouerbially*, knowes his *grasse* that recouers him. And it may be true, that the *Drugger* is as neere to *Man*, as to other *creatures*, it may be that obuious and present *Simples*, easie to bee had, would

would cure him; but the *Apothecary* is not so neere him, nor the *Phisician* so neere him, as they two are to other creatures; Man hath not that *innate instinct*, to apply those naturall medicines to his present danger, as those inferiour creatures haue; he is not his owne *Apothecary*, his owne *Phisician*, as they are. Call back therefore thy Medications again, and bring it downe; what becomes of mans great extent & proportion,

tion, when himselfe shrinkes himselfe, and consumes himselfe to a handfull of dust; what become of his soaring thoughts, his compassing thoughts, when himselfe brings himselfe to the ignorance, to the thoughtlesnesse of the *Graue*? His *diseases* are his owne; but the *Phisician* is not; hee hath them at home, but hee must send for the Phisician.

thou madeſt vs: thou
fore-ſaweſt both, but
cauſedſt neither. Thou
Ezec.47. *Lord*, promiſeſt heere
12. trees, *whoſe fruit ſhall bee*
for meat, and their leaues
for Medicine. It is the
voyce of thy Sonn, *Wilt*
thou bee made whole?
That drawes from the
patient a cõfeſsion that
Ioh.5.6 hee was ill, and could
not make himſelfe wel.
And it is thine owne
voyce, *Is there no Phiſi-*
Ier.8.22 *cian?* That inclines vs,
diſpoſes vs to accept
thine *Ordinance*. And
it

it is the voyce of the
Wiſe man, both for the
matter, *phiſicke* it ſelfe,
The Lorde hath created
Medicines out of the *Ecclus.*
Earth, and hee that is 38.4
wiſe, ſhall not abhorre
them, And for the *Arte*,
and the *Perſon*, *The*
Phiſician cutteth off a
long diſeaſe. In all theſe
voyces, thou ſendeſt
vs to thoſe helpes,
which thou haſt affor-
ded vs in that. But
wilt not thou auowe *Ecclus.*
that voyce too, *Hee that* 38.15.
hath ſinned againſt his

Maker, let him fall into the hands of the Phiſician, and will not thou afoord me an vnderſtanding of thoſe wordes? Thou who ſendeſt vs for a bleſsing to the *Phiſician*, doeſt not make it a curſe to vs, to go, when thou ſendeſt. Is not the curſe rather in this, that onely hee falls into the hands of the *Phiſician*, that caſts himſelf wholy, intirely vpon the *Phiſician*, confides in him, relies vpon him, attends all from him, and neg-

lects

lects that *ſpirituall phiſicke*, which thou alſo haſt inſtituted in thy *Church*: ſo *to fall into the hands of the Phiſician*, is a *ſinne*, and a *puniſhment* of former ſinnes; ſo, as *Aſa fell*, who in his diſeaſe, *ſought not to the Lord, but to the Phiſician*. Reueale therefore to me thy *method*, *O Lord*, & ſee, whether I haue followed it, that thou mayeſt haue glory, if I haue, and I pardon, if I haue not, & helpe that I may. Thy *Method* is, *In time of thy*

1. Chro. 16.12.

Eccluſ 38.9

ſickneſſe, be not negligent: VVherein wilt thou haue my diligence expreſſed? *Pray vnto the Lord, and hee will make thee whole. O Lord,* I doe; I pray, and pray thy Seruaunt *Dauids* prayer, *Haue mercy vpon mee, O Lord, for I am weake; Heale mee, O Lord, for my bones are vexed:* I knowe, that euen my weakeneſſe is a reaſon, a motiue, to induce thy mercie, and my ſicknes an occaſion of thy ſending health. When

Pſ. 6. 2.

When art thou ſo readie, when is it ſo ſeaſonable to thee, to commiſerate, as in miſerie? But is Prayer for health in ſeaſon, as ſoone as I am ſicke? Thy *Method* goes further; *Leaue off from ſinne, and order thy handes aright, and cleanſe thy heart from all wickedneſſe;* Haue I, O *Lord,* done ſo? O *Lord,* I haue, by thy grace, I am come to a holy deteſtation of my former ſin. Is there any more in thy *Method* there is

v. 10.

of ſinne; Behold mee vnder the vehemence of two diſeaſes, and vnder the neceſsity of two *Phiſiciãs*, authorized by thee, the *bodily*, and the *ſpiritual Phiſician*. I come to both, as to thine *Ordinance*, & bleſſe, and glorifie thy Name, that in both caſes, thou haſt afforded help to Man by the Miniſtery of man.

Apo. 22. 2. Euen in the new *Ieruſalem*, in *Heauen* it ſelfe, it hath pleaſed thee to diſcouer a *Tree*, which *is a Tree of life there*; but the

the leaues thereof are for the healing of the Nations; *Life* it ſelfe is with thee there, for thou art *life*; and all kinds of *Health*, wrought vpon vs here, by thine *Inſtruments*, deſcend from thence. *Thou wouldeſt haue healed* Babylon, *but ſhe is not healed*; Take from mee, O *Lord*, her peruerſeneſſe, her wilfulneſſe, her refractarineſſe, and heare thy *Spirit* ſaying in my *Soule*, Heale mee, O *Lord*, for I would bee healed. *Ephraim ſaw his* ſick-

Ier. 51. 9.

Ose: 5. 13. 2

ſickeneſſe, and Iudah his wound; then went Ephraim to the Aſſyrian, and ſent to King Iareb, yet could not hee heale you, nor cure you of your wound. Keepe me back O Lord, from them who miſ-profeſſe artes of healing the Soule, or of the Body, by meanes not imprinted by thee in the Church, for the ſoule, or not in nature for the body; There is no ſpirituall health to be had by ſuperſtition, nor bodily by witchcraft; thou Lord, and onely thou art, Lord of

of both. Thou in thy ſelfe art Lord of both, and thou in thy Son art the Phiſician, the applyer of both. With his ſtripes Eſa. wee are healed; ſayes the Prophet there; there, before hee was ſcourged, wee were healed with his ſtripes; how much more ſhall I bee healed now, now, when that which he hath already ſuffred actually, is actually, and effectually applied to me? Is there any thing incurable, vpon which that bloud drops?

dropps? Any vaine ſo emptie, as that that *blood* cannot fil it? Thou promiſeſt to *heale the earth*; but it is when the inhabitants of the earth *pray that thou wouldeſt heale it.* Thou promiſeſt to heale their *Waters*; but *their miery places, and ſtanding waters*, thou ſayeſt there, *Thou wilt not heale*: My returning to any ſinne, if I ſhould returne to the abilitie of ſinning ouer all my ſins againe, thou wouldeſt not pardon.

2 *Chro:* 7.14.

Ezech: 47.11.

Heale

Heale this *earth*, O my *God*, by repentant tears, and heale theſe *waters*; theſe teares from all bitternes, frō all diffidence, from all deiection, by eſtabliſhing my irremouable aſſurance in thee. *Thy Sonne went about healing all manner of ſickeneſſes.* (No diſeaſe incurable, none difficult; he healed them *in paſſing*) *Vertue went out of him, and he healed all*, all the multitude (no perſon incurable) he healed them *euery whit*, (as himſelfe ſpeaks)

Mat. 4. 23.

Luc. 6. 19.

Io: 7.23.

[redacted]

ſpeaks) he left no relikes of the diſeaſe; and will this vniuerſall *Phiſician* paſſe by this *Hoſpitall*, and not viſit mee? not heale me? not heale me wholy? *Lord*, I looke not that thou ſhouldeſt ſay by thy Meſſenger to mee, as to *Ezechias*, *Behold, I will heale thee, and on the third day thou ſhalt goe vp to the houſe of the Lord.* I looke not that thou ſhouldſt ſay to me, as to *Moſes* in *Miriams* behalfe, when *Moſes* would haue had her heald

2. *Reg.* 20. 5.

Num: 12. 14.

heald preſently, *If her father had but ſpit in her face, ſhould ſhe not been aſhamed ſeuen dayes? Let her be ſhut vp ſeuen daies, and then returne*; but if thou be pleaſed to multiply ſeuen dayes, (and ſeuen is infinite) by the number of my *ſinnes*, (and that is more infinite) if this day muſt remoue me, till *dayes ſhall bee no more*, ſeale to me, my ſpirituall health in affording me the *Seales* of thy *Church*, & for my temporall health, proſper

[redacted]

[redacted]

body might infect, they haue a remedy; they may bury me; but whē I am but ſick, and might infect, they haue no remedy, but their abſence, and my ſolitude. It is an *excuſe* to them that are *great*, and pretend, & yet are loth to come; it is an *inhibition* to thoſe who would truly come, becauſe they may be made inſtruments, and peſtiducts, to the infectiō of others, by their cōming. And it is an *Outlawry*, an *Excommunication* vpon the

the *patient*, and ſeperats him from all offices not onely of *Ciuilitie*, but of *working Charitie*. A long ſickneſſe will weary friends at laſt; but a peſtilentiall ſicknes auerts them from the beginning. *God* himſelf wold admit a *figure* of *Society*, as there is a plurality of perſons in *God*, though there bee but one *God*; & all his externall actions teſtifie a loue of *Societie*, and *communion*. In *Heauen* there are *Orders* of *Angels*, and *Armies of Mar-*

Martyrs, & in that houſe, many manſions; in *Earth, Families, Cities, Churches; Colleges*, all *plurall things*; and leſt either of theſe ſhould not be company enough alone, there is an aſſociation of both, a *Communion of Saints*, which makes the *Militant*, and *Triumphant Church*, one Pariſh; So that *Chriſt*, was not out of his *Dioces*, when hee was vpon the *Earth*, nor out of his *Temple*, when he was in our fleſh. *God*, who ſawe that all that hee

hee made, was good, came not ſo neer ſeeing a *defect* in any of his works, as when he ſaw that it was not good, for man to bee *alone*, therefore *hee made him a helper*; and one that ſhould helpe him ſo, as to increaſe the *number*, and giue him *her owne*, and *more ſocietie*. *Angels*, who do not propagate, nor multiply, were made at firſt in an abũdant number; and ſo were ſtarres: But for the things of this world,

their bleſsing was, *Encreaſe*; for I think, I need not aske leaue to think, that there is no *Phenix*; nothing ſingular, nothing alone: Men that inhere vpon *Nature* only, are ſo far from thinking, that there is any thing *ſingular* in this world, as that they will ſcarce thinke, that this world it ſelfe is *ſingular*, but that euery *Planet*, and euery *Starre*, is another *World* like this; They finde reaſon to conceiue, not onely a *plu-*

pluralitie in euery *Species* in the world, but a *pluralitie of worlds*; ſo that the abhorrers of *Solitude*, are not ſolitary; for *God*, and *Nature*, and *Reaſon* concurre againſt it. Now, a man may counterfeyt the *Plague* in a *vowe*, and miſtake a *Diſeaſe* for *Religion*; by ſuch a retiring, and recluding of himſelfe from all men, as to doe good to no man, to conuerſe with no man. *God* hath two *Teſtamets*, two *Wils*; but

this is a *Scedule*, and not of his, a *Codicill*, and not of his, not in the *body* of his *Teſtaments*, but *interlind*, and *poſtſcrib'd* by others, that the way to the *Communion of Saints*, ſhould be by ſuch a *ſolitude*, as excludes all doing of good here. That is a *diſeaſe* of the *mind*, as the height of an infectious diſeaſe of the body, is *ſolitude*, to be left alone: for this makes an infectious bed, equall, nay worſe then a *graue*, that thogh in both I be equal-

equally alone, in my bed I *know* it, and *feele* it, and ſhall not in my *graue*: and this too, that in my bedd, my ſoule is ſtill in an infectious body, and ſhall not in my graue beeſo.

5. Expostvlation.

O *God, my God*, thy *Son* tooke it not ill at *Marthaes* handes, that when he ſaid vnto her, *Thy brother Lazarus ſhall riſe againe*, ſhe expoſtu- *Io:* 11. 23.

lated it ſo far with him, as to reply, *I know that he ſhal riſe againe in the Reſurrection, at the laſt day*; for ſhee was miſerable by wanting him then. Take it not ill, *O my God*, frō me, that thogh thou haue ordained it for a *bleſſing*, and for a *dignitie* to thy people, *Num.* 23. 9 *That they ſhould dwell alone, and not bee reckoned among the Nations*; (becauſe they ſhould be aboue them) & that *they ſhould dwell in ſafetie alone*, *Deu.* 33. 28. (free from the infeſtation

ſtation of enemies) yet I take thy leaue to remēber thee, that thou haſt ſa'd to, *Two are better then one*; And *Woe be vnto him that is alone when he falleth*; and ſo, when he is fallen, and laid in the bedde of ſickneſſe too. *Righteouſneſſe is immortall*; I know thy *wiſdome* hath ſaid ſo, but no *Man*, though couered with the righteouſnes of thy *Sonne*, is immortall ſo, as not to die; for he who was *righteouſnes* it ſelfe, did die. I know

Eccleſ. 4. 10.

Sap. 1. 9.

Mat.14. 23. that the *Son of righteouſnes*, thy *Son*, refuſed not, nay affected *ſolitarineſſe*, *loneneſſe*, many, many times; but at all times, he was able to cõmand Mat.26. 13. *more then twelue legions of Angels* to his ſeruice; and when he did not ſo, he was farre from being alone; for, *I am not alone*, Io.8.16. ſaies he, *but I, and the Father that ſent me*. I cannot feare, but that I ſhall alwaies be with thee, and him; but whether this *diſeaſe* may not alien, & remoone my friends, ſo that

that *they ſtand aloofe frõ my ſore, and my kinſmen ſtãd afar off*, I cannot tell. Pſa.38.11. I cannot feare, but that thou wilt reckon with me from this minute, in which, by thy grace, I ſee thee; whether this *vnderſtanding*, & this *will*, and this *memory*, may not decay; to the *diſcouragement*, and the *ill interpretation* of thẽ, that ſee that heauy change in me, I cãnot tell. It was for thy bleſſed, thy powerfull Sonne alone, *to tread the* Eſa.63. *wine-preſſe alone, and none* 3. of

of the people with him; I am not able to passe this agony alone; not alone without *thee*; Thou art thy spirit, not alone without *thine*; spirituall and temporall *Phisicians*, are *thine*, not alone without *mine*; Those whom the bands of *blood*, or *friendship*, hath made *mine*, are *mine*; And if *thou*, or *thine*, or *mine*, abandon me, I am alone, and wo vnto me if I bee alone. *Elias* himselfe fainted vnder that apprehension, *Loe, I am left alone*; and

1. reg. 14. 14.

Mar-

Martha murmured at that, and said to *Christ*, *Lord, doest not thou care, that my sister hath left me to serue alone?* Neither could *Ieremiah* enter into his *Lamētations*, from a higher groūd, then to say, *How doth the citie sit solitary, that was full of people. O my God*, it is the *Leper*, that thou hast cōdemned *to liue alone*; Haue I such a *Leprosie* in my *Soule*, that I must die alone; alone without thee? Shall this come to such a *Leprosie* in my *body*,

Luc. 10. 40.

Ier. 1. 1.

Leu: 13. 46.

body, that I muſt die alone? Alone without them that ſhould aſsiſt, that ſhold comfort me? But comes not this *Expoſtulation* too neere a *murmuring*? Muſt I bee cõcluded with that, that

Exo: 14. 2. *Moſes was commaunded to come neere the Lord alone?* That ſolitarines, & dereliction, and abandoning of others, diſpoſes vs beſt for *God*, who accõpanies vs moſt alone? May I not remember, & apply to; that thogh

Gen. 32. 24. *God* come not to *Iacob*, till

till he found him *alone*, yet when he found him alone, *hee wreſtled with him, and lamed him?* That when in the dereliction and forſaking of friends and *Phiſicians*, a mãn is left alone to *God*, *God* may ſo wreſtle with this *Iacob*, with this *Conſcience*, as to put it out of *ioynt*, & ſo appeare to him, as that he dares not looke vpon him face to face, when as by way of *reflection*, in the conſolation of his temporall or ſpirituall ſeruants, and ordi-

ordinances hee durſt, if they were there? But a *faithfull friend is the phiſicke of life, and they that feare the Lord, ſhall finde him.* Therefore hath the *Lord* afforded me both in one perſon, that *Phiſician*, who is my faithfull *friend.*

Eccluſ.6. 16.

5. PRAYER.

O *Eternall*, and moſt *gracious God*, who calledſt down fire from *Heauen* vpon the ſinfull *Cities*, but *once*, and openedſt

nedſt the *Earth* to ſwallow the *Murmurers*, but *once*; and threwſt down the *Tower of Siloe* vpon ſinners, but *once*, but for thy workes of mercie repeateſt them often, & ſtill workeſt by thine owne paternes, as thou broghteſt *Man* into this world, by giuing him a *helper* fit for him here, ſo whether it bee thy will to continue mee long thus, or to diſmiſſe me by death, be pleaſed to afford me the helpes fit for both conditions;

either

either for my weak ſtay here, or my finall tranſmigration from hence. And if thou mayeſt receiue glory by that way (and, by all wayes thou maiſt receiue glory) glorifie thy ſelfe in preſeruing this *body* from ſuch infections, as might withhold thoſe, who would come, or indanger thē who doe come, and preſerue this *ſoule* in the faculties thereof, frō all ſuch diſtempers, as might ſhake the aſſurance which my ſelfe & others

others haue had, that becauſe thou haſt loued me, thou wouldſt loue me to my *end*, and at my *end*. Open none of my *dores*, not of my *hart*, not of mine *eares*, not of my *houſe*, to any *ſupplanter* that would enter to vndermine me in my *Religion* to thee, in the time of my weakneſſe, or to defame me, & magnifie himſelfe, with falſe rumors of ſuch a victory, & ſurpriſall of me, after I am dead; *Be* my ſaluation, and *plead* my ſaluation;

tion; *Work* it, and *declare* it; and as thy *triumphant* ſhall be, ſo let the *Militant Church* bee aſſured, that thou waſt my *God*, and I thy ſeruant, *to*, and *in* my conſummation. Bleſſe thou the learning, and the labours of this Man, whō thou ſendeſt to aſsiſt me; and ſince thou takeſt mee by the hand, & putteſt me into his hands (for I come to him in thy name, who, in thy name comes to me) ſince I clog not my *hopes* in him, no nor my *prayers*

prayers to thee, with any limited conditions, but inwrap all in thoſe two petitions, *Thy kingdome come, thy will be done*, proſper him, and relieue me; in thy way, in thy time, and in thy meaſure. *Amen.*

6. Metuit.

The Phiſician is afraid.

6. MEDITATION.

I Obſerue the *Phiſician*, with the ſame diligence, as hee the *diſeaſe*; I ſee hee *feares*, and I feare with him: I

[redacted]

[redacted]

an ouer-valuing of *opinion*, and *eſtimation*, and a feare of looſing that. A man that is not afraid of a *Lion*, is afraid of a *Cat*; not afraid of *ſtarving*, & yet is afraid of ſome *ioynt of meat* at the table, preſented to feed him; not afraid of the ſound of *Drummes*, and *Trumpets*, and *Shot*, and thoſe, which they ſeeke to drowne, the laſt cries of men, and is afraid of ſome particular *harmonious inſtrument*; ſo much afraid, as that with any of

of theſe the *enemy* might driue this mã, otherwiſe valiant enough, out of the field. I know not, what feare is, nor I know not what it is that I fear now; I feare not the haſtening of my *death*, and yet I do fear the increaſe of the *diſeaſe*; I ſhould belie *Nature*, if I ſhould deny that I feard this, & if I ſhould ſay that I feared *death*, I ſhould belye *God*; My weakneſſe is from *Nature*, who hath but her *Meaſure*, my ſtrength is from *God*, who

who poſſeſſes, & diſtributes infinitely. As then euery cold ayre, is not a *dampe*; euery *ſhiuering* is not a *ſtupefaction*, ſo euery *feare*, is not a *feareſulnes*, euery declination is not a running away, euery debating is not a reſoluing, euery wiſh, that it were not thus, is not a murmuring, nor a deiection though it bee thus; but as my *Phiſiciãs* fear puts not him from his *practiſe*, neither doth mine put me, from receiuing from *God*, and *Man*,

Man, and *my ſelfe*, *ſpirituall*, and *ciuill*, and *morall* aſsiſtances, and conſolations.

6. Expostvlation.

MY *God*, *my God*, I find in thy *Booke*, that *feare* is a ſtifling ſpirit, a ſpirit of *ſuffocation*. That *Iſhboſheth* could not ſpeak, not reply in his owne *defence* to *Abner*, *becauſe hee was afraid*. It was thy ſeruant *Iobs* tale too, who before hee could ſay any thing to thee, ſaies of thee;

2 *Sam.* 3. 11

9. 34.

Iob 9.34. *Let him take his rod away frō me, and let not his feare terrifie mee, then would I ſpeake with him, and not feare him; but it is not ſo with mee.* Shall a feare *of thee*, take away my deuotiō *to thee?* Doſt thou command me to *ſpeake* to thee, and commaund me to feare thee, and do theſe deſtroy one another? There is no perplexity in thee, *my God*, no inextricablenes in thee, my *light*, & my *clearnes*, my *Sun*, and my *Moone*, that directeſt me as wel in

in the night of aduerſity and fear, as in my day of proſperity & confidēce. I muſt thē *ſpeak* to thee, at all times, but when muſt I *feare* thee? At all times to. Whē didſt thou rebuke any petitioner, with the name of *Importunate*? Thou haſt propo'd to vs a *parable* of a *Iudge* that did Iuſtice at laſt, *becauſe the client was importunate, and troubled him*; But thou haſt told vs plainely, that thy vſe in that *parable*, was not, that thou waſt troubled

Luc. 18. 1.

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with our importunities, but (as thou ſayeſt there) *That wee ſhould alwayes pray.* And to the ſame purpoſe thou propoſeſt another, that *If I preſſe my friend, when hee is in bed, at midnight, to lend mee bread, though hee will not riſe becauſe I am his friend, yet becauſe of mine importunitie, he will.* *God* will do this, whenſoeuer thou askeſt, and neuer call it *importunitie.* Pray in thy bed at midnight, and God will not ſay, I will heare thee to mor-

Luc. 11. 5.

row vpon thy knees, at thy bed ſide; pray vpon thy knees there, then, & God will not ſay, I will heare thee on *Sunday*; at *Church*; *God* is no *dilatory God*, no froward *God*; Praier is neuer *vnſeaſonable*, *God* is neuer aſleep nor abſent. But, *O my God*, can I doe this, and *feare* thee, come to thee, and ſpeak to thee, in all places, at all houres, and *feare* thee? Dare I aske this queſtion? There is more boldneſſe in the *queſtion*, then in the *coming*:

ming: I may doe it, though I *feare* thee; I cannot doe it, except I feare thee. So well hast thou prouided, that we ſhould alwayes feare thee, as that thou haſt prouided, that we ſhold fear no perſon but thee, nothing but thee; no men? No. Whom? *The Lord is my helpe, and my ſaluation; whome ſhall I feare? Great enemies*: not *great enemies*; for no enemies are great to them that feare thee; *Feare not the people of this land,*

Pſa. 27. 1.

Num. 14. 9.

land, for they are Bread to you; They ſhall not only not *eat* vs, not *eat* our *bread*, but they ſhall bee our *Bread*. Why ſhould, we feare them? But for all this *Metaphoricall Bread*, victory ouer enemies, that thought to deuoure vs, may we not feare, that we may lack bread literally? And feare famine, though we feare not enemies? *Young Lyons do lacke, and ſuffer Hunger, but they that ſeeke the Lord, ſhall not want any good thing.*

Pſ. 35. 7°.

Neuer? Though it bee well with them at one time, may they not fear, that it may be worse? *Wherfore ſhould I feare in the dayes of euill*, ſaies thy ſeruant *Dauid*? Though his own ſins had made them euill, he feared them not. No? not if this euill determin in death? Not though in a death, nod, though in a death inflicted by violence, by malice, by our own deſert, *feare not the ſentence of death*, if thou feare *God* Thou art, *O my God*, ſo far

46.5

Eccluſ 41 3.

far from admitting vs, that feare thee, to feare others, as that thou makeſt others, to feare vs; As *Herod feared Iohn, becauſe hee was a holy, and a iuſt man, & obſerued him*. How *fully* then *O my abundant God*, how *gently*, *O my ſweet, my eaſie God*, doeſt thou vnentangle mee, in any ſcruple ariſing out of the conſideration of this thy feare? Is not this that which thou intendeſt, when thou ſayſt, *The ſecret of the Lord is with them, that*

Mar. 6. 20.

Pſa. 25. 14.

feare him; The ſecret, the miſtery of the right vſe of feare. Doſt thou not meane this, when thou ſayeſt, *Pro:2. 5.* *Wee ſhall vnderſtand the feare of the Lord? Haue* it, and *haue benefit by it*; haue it, and ſtand vnder it; be directed by it, and not bee deiected with it. And doſt thou not propoſe that *Church* for our example, when thou ſayeſt, *Act. 9. 31.* *The Church of Iudea, walked in the feare of God*; they had it, but did not ſit downe lazily, nor fall downe weak-

weakly, nor ſinke vnder it. There is a feare which weakens men in the ſeruice of God: *Adam was afrayde, becauſe hee was naked.* *Gen. 3. 10.* They who haue put off *thee*, are a prey to all. They may feare, *for thou wilt laugh, when their feare comes vpon them*, as thou haſt tolde them, *more then once*; *Pro: 1. 26.* *10. 24.* And *thou wilt make them feare, where no cauſe of feare is*; as thou haſt told them *more then once* too. *Pſ: 14. 5.* *53 6.* There is a feare that

that is a punishment of *former* wickednesses, & induces *more*: *Though some said of thy Sonne, Christ Iesus, that hee was a good Man, yet no Man spake openly, for feare of the Iewes*: *Ioseph was his Disciple; but secretly, for feare of the Iewes*: The *Disciples* kept some meetings, but with dores shut, *for feare of the Iewes*. O *my God*, thou giuest vs *feare* for *ballast* to cary vs stedily in all weathers. But thou wouldst *ballast* vs, with such

Io. 7. 13.

19. 38.

29. 19.

such sand, as should haue *gold* in it, with that feare which is *thy feare*; for *the feare of the Lord is his treasure*. Hee that hath that, lacks nothing that Man can haue, nothing that *God* does giue. Timorous men thou rebukest; *Why are yee fearfull, O yee of little faith?* Such thou dismissest from thy Seruice, with scorne, though of them there were ten from *Gideons* Army, 22 thousand. and remained but 10. Such thou sendest far-

Esai: 33. 6.

Mat. 8. 26.

Iud: 7. 3.

th r

[redacted]

ther then ſo; thither from whence they neuer returne, *The fearefull and the vnbeleeuing, into that burning lake, which is the ſecond death.* There is a *feare*, & there is a *hope*, which are equall abominations to thee; for, *they were confounded, becauſe they hoped*, ſaies thy ſeruant *Iob*: becauſe they had *miſ-placed, miſ-centred* their *hopes*; they hoped, and not in *thee*; and ſuch ſhall *feare*, and not feare *thee*. But in *thy feare*, my God, and my feare,

Apo: 21. 8.

Iob. 6. 20.

feare, my God, and my hope, is *hope*, and *loue*, & *confidence*, and *peace*, and euery limbe, and ingredient of *Happineſſe* enwrapped; for *Ioy* includes all; and *feare*, and *ioy* conſiſt together; nay, conſtitute one another; *The women departed from the ſepulchre*, the women who were made *ſuperiumerary Apoſtles*, *Apoſtles* to the *Apoſtles*; *Mothers* of the *Church*, and of the *Fathers*, *Grandfathers of the Church*, the *Apoſtles* themſelues, the *women*, *An-*

Mat. 28. 8.

Angels of the *Reſurrection*, went from the *ſepulchre*, with *feare* and *ioy*; they *ran*, ſayes the text, and they ran vpon thoſe two legs, *feare*, & *ioy*; & both was the *right legg*; they *ioy* in thee *O Lord*, that *feare* thee, and *feare* thee only, who feele this *ioy in thee*. Nay, thy *feare* and thy *loue*, are inſeperable; ſtill we are called vpon, in infinite places, to *feare God*; yet the *Commandement*, which is the *roote* of all, is, *Thou ſhalt loue the Lord thy God*;

Hee

Hee doeth *neither*, that doth not *both*; hee omits *neither*, that does *one*. Therfore when thy ſeruant *Dauid* had ſaid, that *the feare of the Lord is the beginning of wiſedome*, And his *Sonne* had *repeated* it againe, Hee that collects both, calls this *feare*, the *root* of *wiſdome*; And that it may embrace all, hee calls it *wiſedome it ſelfe*. A wiſe man therefore is neuer without it, neuer without the exerciſe of it: Therefore thou ſeeſt

Mo-

Pſ. 111. 10.

Pro. 1. 7.

Eccluſ. 1. 20. 27.

Moſes to thy people, *That they might learne to feare thee all the dayes of their liues*: not in hea uy, and calamitous, but in good, and cheerfull dayes too: for, *Noah*, who had aſſurance of his deliuerance, yet *mooued with feare, prepared an Arke, for the ſauing of his houſe. A wiſe man will feare in euery thing.* And therefore though I pretend, to no other degree of wiſedome, I am abundantly rich in this, that I lye heere poſſeſt with

Deu:4. 10.

Heb:11. 7.

Eccius: 18.27.

with that feare, which is *thy feare*, both that this ſickneſſe is thy immediate correction, and not meerely a *naturall accident*, and therefore fearefull, becauſe *it is a fearefull thing to fall into thy hands*, and that this feare preſerues me from all inordinate feare, ariſing out of the infirmitie of Nature, becauſe thy hand being vpon me, thou wilt neuer let me fall out of thy hand.

6. PRAY-

6. Prayer.

O *Moſt mightie God & mercifull God*, the *God* of all true *ſorrow*, & true *ioy* to, of all *feare*, & of al *hope* to, as thou haſt giuen me a *Repentance*, not to be repented of, ſo giue me, *O Lord*, a *feare*, of which I may not be *afraid*. Giue me tender, and ſupple, and conformable affections, that as I *ioy* with them that *ioy*, and *mourne* with them, that *mourne*, ſo I may *feare*

feare with them that *feare*. And ſince thou haſt vouchſafed to diſcouer to me, in his *feare* whom thou haſt admitted to be my aſsiſtance, in this ſickneſſe, that there is danger therein, let me not, *O Lord*, go about to ouercome the ſenſe of that fear, ſo far, as to pretermit the fitting, and preparing of my ſelfe, for the worſt that may bee feard, the paſſage out of this life. Many of thy bleſſed *Martyrs*, haue paſſed out

of this life, without any ſhowe of *feare*; But thy *moſt bleſſed Sonne* himſelfe did not ſo. Thy *Martyrs* were known to be but *men*, and therfore it pleaſed thee, to fill thē with thy *Spirit*, and thy *power*, in that they did *more* then *Men*; Thy *Son* was declard by thee, & by himſelfe to be *God*; and it was requiſite, that he ſhould declare himſelfe to be *Man* alſo, in the weakneſſes of man. Let mee not therefore, *O my God*, bee aſhamed of

of theſe *feares*; but let me feele them to determine, where his feare did, in a preſent ſubmitting of all to thy will. And when thou ſhalt haue inflamd, & thawd my former coldneſſes, and indeuotions, with theſe heats, and quenched my former heates, with theſe ſweats, and inundations, and rectified my former preſumptions, and negligences with theſe fears, bee pleaſed, *O Lord*, as one, made ſo by thee, to thinke

thinke me fit for thee; And whether it be thy pleasure, to dispose of this body, this garment so, as to put it to a farther wearing in this world, or to lay it vp in the *common wardrope*, the graue, for the next; glorifie thy selfe in thy choyce now, & glorifie it then, with that glory, which thy *Son*, our *Saviour Christ Iesus* hath purchased for them, whome thou makest partakers of his *Resurrection*. Amen.

7. So-

7. Socios sibi iungier anstat.

The Phisician desires to haue others ioyned with him.

7. MEDITATION.

THere is *more feare*, therefore *more cause*. If the *Phisicians* desire help, the burden growes great. There is a growth of the *Disease* then. But then must be an *Autumne* too; But whether an *Autumne* of the *disease*

or *mee*, it is not my part to chooſe: but if it bee of *me*, it is of *both*; My diſeaſe cannot *ſuruiue mee*, I may *ouerliue it*. Howſoeuer, his deſiring of others, argues his *candor*, and his *ingenuitie*; If the danger be *great*, hee *iuſtifies* his proceedings, & he *diſguiſes* nothing, that calls in *witneſſes*; And if the danger bee not *great*, hee is not *ambitious*, that is ſo readie to diuide the thankes, and the honour of that work, which he begun alone,

alone, with others. It diminiſhes not the dignitie of a *Monarch*, that hee deriue part of his care vpon others; *God* hath not made many *Suns*, but he hath made many *bodies*, that *receiue*, and *giue* light. The *Romanes* began with *one King*; they came to *two Conſuls*; they returned in extremities, to *one Dictator*: whether in one, or many, the *ſoueraigntie* is the ſame, in all *States*, and the danger is not the more, and the proui-

dence is the more, wher there are more *Phiſicians*; as the State is the happier, where buſineſſes are carried by more counſels, then can be in one breaſt, how large ſoeuer. *Diſeaſes* themſelues hold *Conſultations*, and conſpire how they may multiply, and ioyn with one another, & *exalt* one anothers force, ſo; and ſhal we not call *Phiſicians*, to *conſultations*? *Death* is in an olde mans dore, he appeares, and tels him ſo, & *death* is

is at a yong mans *backe*, and ſaies nothing; *Age* is a *ſickneſſe*, and *Youth* is an *ambuſh*; and we need ſo many *Phiſicians*; as may make vp a *Watch*, and ſpie euery inconuenience. There is ſcarce any thing, that hath not killed ſome body; a *haire*, a *feather* hath done it; Nay, that which is our beſt *Antidote* againſt it, hath donn it; the beſt *Cordiall* hath bene *deadly poyſon*; Men haue dyed of *Ioy*, and allmoſt forbidden their friends to

weep for thē, whē they haue ſeen thē dye laughing. Euen that *Tiran Dyoniſius* (I thinke the ſame, that ſuffered ſo much after) who could not die of that ſorrow, of that high fal, from a *King* to a *wretched priuate man*, dyed of ſo poore a Ioy, as to be declard by the *people* at a *Theater*, that hee was a good *Poet*. We ſay oftē that a *Man may liue of a litle*; but, alas, of how much leſſe may a Man *dye*? And therfore the more aſsiſtants, the bet-

better; who comes to a day of hearing, in a cauſs of any importace, with one *Aduocate*? In our *Funerals*, we our ſelfs haue no intereſt; there wee cannot *aduiſe*, we cannot *direct*: And though ſome *Nations*, (the *Egiptians* in particular) built thēſelues better *Tombs*, then *houſes*, becauſe they were to dwell *longer* in them; yet, amongſt our ſelues, the greateſt *Man of Stile*, whom we hane had, *The Conqueror*, was left, as ſoone as his ſoule

left him not only without perſons to aſsiſt at his *graue*, but without a *graue*. Who will keepe vs then? We know not; As long as we can, let vs admit as much *helpe* as wee can; Another, and another *Phiſician*, is not another; and another *Indication*, and *Symptom* of *death*, but another, and another *Aſsiſtant*, and *Proctor* of *life*: Nor doe they ſo much feed the imagination with apprehenſion of *danger*, as the vnderſtanding

with *comfort*; Let not one bring *Learning*, another *Diligence*, another *Religion*, but euery one bring all, and, as many Ingredients enter into a Receit, ſo may many men make the Receit. But why doe I exerciſe my Meditation ſo long vpon this, of hauing plentifull helpe in time of need? Is not my Meditation rather to be enclined another way, to condole, and commiſerate their diſtreſſe, who haue *none*? How

many are ſicker (perchance) then I, and laid in their wofull ſtraw at home (if that corner be a home) and haue no more hope of helpe, though they die, then of preferment, though they liue? Nor doe no more expect to ſee a *Phiſician* then, then to bee an *Officer* after; of whome, the firſt that takes knowledge, is the *Sexten* that buries them; who buries them in *oblivion* too? For they doe but fill vp the number

ber of the dead in the Bill, but we ſhall neuer heare their *Names*, till wee reade them in the Booke of life, with our owne. How many are ſicker (perchance) then I, and thrown into *Hoſpitals*, where, (as a fiſh left vpon the Sand, muſt ſtay the tide) they muſt ſtay the *Phiſicians* houre of viſiting, and then can bee but *viſited*? How many are ſicker (perchance) then all we, and haue not this *Hoſpitall* to couer them,

not

many are Ticker (pro-
cluster) does I, and had
in their world (these a
blame (I observe he
a home), and have no
more hope of help
though they do, then
of preference, though
they live. Now for the
more regard to me a
[illegible] then to
lee on [illegible] or
whome, the real that
take [illegible] to the
Some [illegible] then
who have them to
[illegible] [illegible]
observe [illegible]
[illegible]

not this ſtraw, to lie in, to die in, but haue their *Graue-ſtone* vnder them, and breathe out their ſoules in the eares, and in the eies of paſſengers, harder then their bed, the flint of the ſtreet? That taſte of no part of our *Phiſick*, but a *ſparing dyet*; to whom ordinary porridge would bee *Iulip* enough, the refuſe of our ſeruants, *Bezar* enough, and the off-ſcouring of our Kitchin tables, *Cordiall* enough. O my *ſoule*, when thou art not

not enough awake, to bleſſe thy *God* enough for his plentifull mercy, in affoording thee many *Helpers*, remember how many lacke them, and helpe them to them, or to thoſe other things, which they lacke as much as them.

7. EXPOSTVLATION.

MY *God*, *my God*, thy bleſſed *Seruant Auguſtine* begg'd of thee, that

that *Moſes* might come, and tell him what hee meant by ſome places of *Geneſis*: May I haue leaue to aske of that *Spirit*, that writ that Booke, why when *Dauid* expected newes frõ *Ioabs* armie, and that the Watchman tolde him, that *hee ſawe a man running alone*, *Dauid* concluded out of that circumſtance, *That if hee came alone, hee brought good newes?* I ſee the *Grammar*, the word ſignifies ſo, and is ſo euer accepted,

2 *Sam.* 18 25.

So al, but our Tranſlation takes it. Euen *Buxdorf.* & *Sthindler.*

ted, *Good newes*; but I ſee not the *Logique*, nor the *Rhetorique*, how *Dauid* would prooue, or perſwade that his newes was *good*, becauſe hee was *alone*, except a greater cõpany might haue made great impreſsions of danger, by imploring, and importuning preſent ſupplies. Howſoeuer that bee, I am ſure, that that which thy *Apoſtle* ſayes to *Timothy*, *Onely Luke is with me*, *Luke*, and no body but *Luke*, hath a taſte of com-

2. 4. 11.

cõplaint, & ſorrow in it: Though *Luke* want no teſtimony of *abilitie*, of *forwardnes*, of *conſtancie*, & *perſeuerance*, in aſsiſting that great building, which *S. Paul* laboured in, yet *S. Paul* is affected with that, that ther was none but *Luke*, to aſsiſt. We take *S. Luke* to haue bin a *Phiſician*, & it admits the application the better, that in the preſence of one good *Phiſician*, we may bee glad of more. It was not only a ciuill ſpirit of poli-

cy,

cy, or order that moued *Moſes* father in law, to perſwade him to diuide the burden of Gouernmẽt, & Iudicature, with others, & take others to his aſsiſtance, but it was alſo thy immediat ſpirit *O my God*, that mou'd *Moſes* to preſent vnto thee 70 *of the Elders of Iſrael*, to receiue of that ſpirit, which was vpon *Moſes* onely before, ſuch a portion as might eaſe him in the gouernmẽt of that people; though *Moſes* alone had indow-

Exod. 18 13.

Num. 11 16.

dowments aboue all, thou gaueſt him other aſsiſtants. I conſider thy plentifull goodneſſe, *O my God*, in employing *Angels*, more then one, in ſo many of thy remarkable workes. Of thy *Sonne*, thou ſaiſt, *Let all the Angels of God worſhip him*; If that bee in *Heauen*, vpon *Earth*, hee ſayes *that hee could commaund twelue legions of Angels*; And when *Heauen*, and *Earth* ſhall bee all one, at the laſt day, *Thy Sonne, O God, the Son of*

Heb.1.6

Mat.26. 53.

of Man, ſhall come in his glory, and all the holy Angels with him. The *Angels* that celebrated his birth to the *Shepheards*, the *Angels* that celebrated his ſecond birth, his *Reſurrection* to the *Maries*, were in the *plurall*, *Angells* aſſociated with *Angels*. In *Iacobs* ladder, they which *aſcended and deſcended*, & maintain'd the trade between *Heauen* and *Earth*, between thee and vs; they who haue the Commiſsion, and charge *to guide vs in all*

Mat.25. 31.

Luc.21. 15.

Io.20.12.

Gen.28. 12.

Pſa.91. 13.

all our wayes, they who
Gen.19.15. hastned *Lot*, and in him,
vs, from places of dan-
ger, and tentation, they
Apo.1.20. who are *appoynted to in-*
struct & gouerne vs in the
Church heere, they who
are sent to *punish the dis-*
Apo.8.2. *obedient and refractarie*,
they that are to be the
Mat.13.39. *Mowers*, and *harueſt men*,
after we are growne vp
in one field, *the church*, at
the day of *Iudgmēt*, they
that are to carrie our
soulles whither they cari-
Luc.16.22. ed *Lazarus*, they who at-
tend at the seuerall gates
of

of the new *Ieruſalem*, to
Apoc.21.12. admit vs there; all theſe,
who administer to thy
seruants, from the first,
to their last, are *Angels*,
Angels in the plurall, in
euery seruice, *Angels* as-
sociated with *Angells*.
The power of a single
Angell wee see in that
one, who in one night
destroyed almost 200.
1.Reg.19.35. thousand in *Sennacheribs*
army, yet thou often
imployest many; as we
know the power of sal-
uation is abundantly in
any one *Euangeliſt*, and
yet

yet thou haſt afforded vs *foure*. Thy *Sonne* proclaimes of himſelfe, *that thy Spirit, hath annoynted him to preach the Goſpell*, yet he hath giuen others *for the perfiting of the Sts in the worke of the Miniſtery*. Thou haſt made him *Biſhop of our ſoules*, but there are others *Biſhops* too. Hee gaue the *holy Ghoſt*, & others gaue it alſo. Thy way, *O my God*, (and, *O my God*, thou loueſt to walk in thine owvn waies, for they are large) thy way from the be-

Luc. 4. 18.

Eph. 4. 11.

1. *Pet* 2. 25.

Io. 20. 22.

beginning, is *multiplication of thy helps*; and therfore it were a degree of *ingratitude*, not to accept this mercy of affording me many *helpes* for my bodily health, as a *type* and *earneſt* of thy gracious purpoſe now, and euer, to affoord mee the ſame aſsiſtances. That for thy great *Helpe*, thy *Word*, I may ſeeke that, not frō *corners*, nor *Conuenticles*, nor *ſchiſmatical ſingularities*, but frō the aſſotiation, & communion of thy *Catholique Church*,

Church; and those persons, whom thou hast alwayes furnished that *Church* withall: And that I may associate thy *Word* with thy *Sacrament*, thy *Seale* with thy *Patent*; and in that *Sacramẽt* associate *the signe* with the *thing signified*, the *Bread* with the *Body* of thy *Sonne*, so as I may be sure to haue receiued both; and to bee made thereby, (as thy blessed seruant *Augustine* sayes) the *Arke*, and the *Monument*, & the *Tombe* of thy most

most blessed *Sonne*; that *hee*, and all the *merits* of his death, may, by that receiuing, bee buried in me, to my quickning in this world, and my immortall establishing in the next.

7. Prayer.

O *Eternall*, and *most gracious God*, who gauest to thy seruants in the wildernes, thy *Manna*, bread so conditiond, qualified so, as that, to

[redacted]

euery man, *Manna tasted like that, which that man liked best.* I humbly beseech thee, to make this correction, which I acknowledg to be part of my *daily bread*, to tast so to me, not as I would, but as thou wouldest haue it taste, and to conform my tast, and make it agreeable to thy will. Thou wouldst haue thy corrections tast of *humiliation*, but thou wouldest haue them tast of *consolation* too; taste of *danger*, but tast of *assurance*

rance too. As therefore thou hast imprinted in all thine *Elements*, of which our bodies consist, two manifest qualities, so that, as thy fire *dries*, so it *heats* too; and as thy water *moysts*, so it *cooles* too; so, O *Lord*, in these corrections, which are the *elements of our regeneration*, by which our *soules* are made thine, imprint thy two qualities, those two operations, that as they *scourge* vs, they may scourge vs into the way to thee:

that when they haue
ſhewed vs, that we are
nothing in our ſelues,
they may alſo ſhew vs,
that thou art all things
vnto vs. When therfore
in this particular circū-
ſtance, *O Lord* (but none
of thy iudgements are
circumſtances, they are all
of the *ſubſtance* of thy
good purpoſe vpon vs)
whē in this particular,
that he, whō thou haſt
ſent to aſsiſt me, deſires
aſsiſtants to him, thou
haſt let me ſee, in how
few houres thou canſt

throw

throw me beyond the
helpe of man, let me by
the ſame light ſee, that
no vehemence of ſick-
nes, no tentation of Sa-
tan, no guiltines of ſin,
no priſon of death, not
this firſt, this *ſicke bed*,
not the other priſon, the
cloſe and dark *graue*, can
remoouc me from the
determined, and good
purpoſe, which thou haſt
ſealed concerning mee.
Let me think no degree
of this thy correction,
caſuall, or without *ſigni-
fication*; but yet when I

[redacted]

haue read it in that language, as it is a correction, let me translate it into another, and read it as a mercy; and which of these is the *Originall*, and which is the *Translation*, whether thy *Mercy*, or thy *Correction*, were thy primary, and original intention in this sickness, I cannot conclude, though death conclude me; for as it must necessarily appeare to bee a *correction*, so I can haue no greater argument of thy *mercy*, then to die in

thee,

thee, and by that death, to bee vnited to him, who died for me.

8. Et Rex ipse suum mittit.

The King sends his owne Physician.

8. MEDITATION.

SEE when we return to that Mediatour, that *Man* is a *World*, we find new *discoueries*. Let him be a *world*, and himself will be the *land*, and *misery* the *sea*. His misery,

ry; (for misery is his, his own; of the happinesse euen of this world, hee is but *tenant*, but of misery the *free-holder*; of happines hee is but the *farmer*, but the *vsufructuary* but of misery, the *Lord*, the *proprietary*: his misery, as the *sea*, swells aboue all the hilles, and reaches to the remotest parts of the earth, *Man*, who of himselfe is but *dust*, and coagulated and kneaded into earth, by *teares*, his *matter* is *earth*, his *forme*, *misery*. In this *world*,

world, that is *Mankinde*, the highest ground, the eminentest *hils*, are *kings*; and haue they line, and lead enough to fadome this *sea*, and say, My misery is but this deepe? Scarce any misery equal to *sickneſſe*; and they are subiect to that equally, with their lowest subiect. A glaſſe is not the leſſe brittle, because a *Kings* face is represented in it, nor a King the leſſe brittle, because *God* is represented in him. They haue *Phyſicians* continu-

ally about them, & therfore *ſickneſſes*, or the worſt of ſickneſſes, continuall feare of it. Are they *gods*? He that calld them ſo, cannot flatter. They are *Gods*, but *ſicke gods*; and *God* is preſented to vs vnder many humane affections, as far as *infirmities*; *God* is called *angry*, and *ſorry*, and *weary*, and *heauy*; but neuer a *ſicke God*: for then hee might *die* like men, as our *gods* do. The worſt that they could ſay in reproch, & ſcorne of

of the *gods* of the *Hethe*, was, that perchance they were *aſleepe*; but *Gods* that are ſo ſicke, as that they cannot ſleepe, are in an infirmer condition. A *God*, and need a *Phiſician*? A *Iupiter* need an *Eſculapius*? that muſt haue *Rheubarbe* to purge his *Choller*, leſt he be too angry, and *Hydrick* to purge his *flegme*, leſt he be too drowſie; that as *Tertullian* ſaies of the *Egyptian gods*, *plants* and *herbes*, *That God was beholden to Man, for growing*

ing in his garden, so wee must say of these gods; Their eternity, (an eternity of threescore & ten yeares) is in the Apothecaryes shop, and not in the Metaphoricall Deity. But their Deity is better expressed in their humility, then in their height; when abounding and ouerflowing, as God, in means of doing good, they descend, as God, to a communication of their abundāces with men, according to their necessities, then

then they are Gods. No man is well, that vnderstands not, that values not his being well, that hath not a cheerefulnesse, and a ioy in it; and whosoeuer hath this ioy, hath a desire to communicate, to propagate that, which occasions his happinesse, and his Ioy, to others; for euery man loues witnesses of his happinesse, and the best witnesses, but experimentall witnesses; they who haue tasted of

of that in themselues; which makes vs happie: It consummates therefore, it perfits the happinesse of *Kings*, to confer, to transfer, honor, and riches, and (as they can) health, vpon those that need them.

.8 EXPOSTVLATION.

Ecclus. 13.23. MY *God*, *my God*, I haue a warning from the *Wise man*, that *when a rich man speaketh, euery man holdeth his tong; and*

and looke what hee saith, they extoll it to the clouds; but if a poore man speake, they say, what fellowe is this? And if hee stumble, they will help to ouer throw him. Therefore may my words be vnderualued, and my errors aggrauated, if I offer to speak of *Kings*, but not by thee, *O my God*, because I speak of them as they are in *thee*, & of *thee*, as thou art *in them*. Certainly those men prepare a way of speaking negligently, or irreuerently of *thee*, that giue

giue themselues that liberty, in speaking of thy *Vice-gerents*, *Kings*: for thou who gauest *Augustus* the *Empire*, gauest it to *Nero* to, and as *Vespasian* had it from thee, so had *Iulian*. Though *Kings* deface in themselues thy first *image*, in their owne *foule*, thou giuest no man leaue to deface thy second *Image*, imprinted indelibly in their *power*. But thou knowest, *O God*, that if I should be slacke in celebrating thy mercies to me

Augustin: tus.

mee exhibited by that royall Instrument, my *Soueraigne*, to many other faults, that touch vpon *Allegiance*, I should add the worst of all, *Ingratitude*, which constitutes an il man, & faults which ore defects in any particular function, are not so great, as those that destroy our *humanitie*. It is not so ill, to bee an ill *subiect*, as to be an ill *man*; for he hath an vniuersall illnesse, ready to plow, and powre out it selfe into any mold, any

f

ny form, and to ſpend it ſelfe in any function. As therfore thy *Son* did vpon the *Coyne*, I look vpon the *King*; and I aske whoſe *image*; & whoſe *inſcription* hee hath; and he hath *thine*; And I giue vnto thee, that which is *thine*, I recommend his happines to thee, in all my ſacrifices of thanks, for that which hee enioyes, and in al my praiers, for the continuance and inlargement of thē. But let me ſtop, *my God*, and conſider; will not this

this look like a piece of art, & cunning, to conuey into the world an opinion, that I were more particularly in his care, then other men? And that heerein, in a a ſhew of *humilitie*, and *thankefulneſſe*, I magnifie my ſelfe more then there is cauſe? But let not that *iealouſie* ſtopp mee, O God, but let me go forward in celebrating thy *mercy* exhibited by *him*. This which hee doth now, in aſſiſting ſo my bodily health,

I know is common to me with many? Many, many, haue tasted of that expression of his graciousnes. Where hee can giue health by his owne hands, hee doth; and to more then any of his *predecessors* haue done: Therefore hath *God* reserued one disease for him, that hee onely might cure it, though perchance not onely by one *Title*, and *Interest*, nor only as *one king*. To those that need it not, in that kind, and so cannot haue

haue it by his owne hand, he sends a *donatiue* of *health*, in sending his *Phisician*. The holy *King S. Lewis in France*, & our *Maud* is celebrated for that, that personally they visited *Hospitals*, & assisted in the Cure, euen of loathsome *Diseases*. And when that religious *Empress Placilla*, the wife of *Theodosius* was told, that she diminished her selfe to much in those personal assistances, & might doe enough in sending reliefe, shee said, *Shee would*

would ſend in that capacitie, as Empreſſe, but ſhee would go to, in that capacitie, as a Chriſtian, as a fellow member of the body of thy Son, with them. So thy ſeruāt Dauid applies him ſelfe to his people, ſo he incorporates himſelfe in his people, by calling them his brethren, his bones, his fleſh; and when they fel vnder thy hand, euen to the pretermitting of himſelfe, he preſſes vpon thee, by prayer for them; I haue ſinned, but theſe ſheepe what haue

2 Sam. 19.12.

2 Sam. 24.14.

haue they donne? let thine hand I pray thee be againſt me and againſt my fathers houſe. It is kingly to giue, whē Araumah gaue that great, & free preſent to Dauid, that place, thoſe inſtrumēts for ſacrifice, and the ſacrifices themſelues, it is ſaid there, by thy Spirit, All theſe things did Araumah giue, as a King, to the King. To giue is an approaching to the Condition of Kings, but to giue health, an approching to the King, of Kings, to thee. But this his

v.17.

his aſsiſting to my bodily health, thou knowweſt O *God*, and ſo doe ſome others of thine *Honorable ſeruants* know, is but the twy-light, of that day, wherein thou, thorow him, haſt ſhined vpon mee before; but the *Eccho* of that voyce, whereby thou, through him, haſt ſpoke to mee before; Then, when he, firſt of any man conceiu'd a hope, that I might be of ſome vſe in thy *Church*, and deſcended to an intimation, to

a perſvaſiõ, almoſt to a ſolicitacio, that I would embrace that calling. And thou who hadſt put that deſire into his heart, didſt alſo put into mine, an obedience to it, and I, who was ſicke before, of a vertiginous giddines, and irreſolution, and almoſt ſpent all my time in conſulting how I ſhould ſpend it, was by this *man of God*, and *God of man*, put into the poole, and recouerd: when I aſked, perchãce, a *ſtone*, he gaue me *bread*;

when I asked, perchãce, a *Scorpion*, he gaue me a *fish*; whẽ I asked a temporall *office*, hee denied not, refused not that, but let mee see, that hee had rather I took this. These things, thou *O God*, who forgettest nothing, hast not forgot, though perchance, he, because they were benefits, hath; but I am not only a *witnesse*, but an *instance*, that our *Iehosophat* hath a care to ordaine *Priests*, as well as *Iudges*; and not only to send *Phisicians* for

2 *Chro.* 14. 8.

tem-

temporall, but to bee the *Phisician* for *spirituall* health.

8. Prayer.

O Eternall and most gracious *God*, who though thou haue reserued thy tresure of perfit ioy, and perfit glory, to be giuen by thine own hands then, whẽ by seeing thee, as thou art in thy selfe, and knowing thee, as we are known, wee shall possesse in an instant, and possesse for

euer, all that can any way cõduce to our happineſſes, yet here alſo in this world, giueſt vs ſuch *earneſts* of that full payment, as by the value of the *earneſt*, we may giue ſome eſtimat of the treſure, humbly, and thãkfully I acknowledge, that thy bleſſed *ſpirit* inſtructs mee, to make a differẽce of thy bleſsings in this world, by that difference of the *Inſtruments*, by which it hath pleaſed thee to deriue them vnto me. As we ſee thee

thee heere in a *glaſſe*, ſo we receiue frõ thee here by *reflexion*, & by *inſtruments*. Euen *caſual things* come from thee, and that which we call *Fortune* here, hath another *name* aboue. *Nature* reaches out her hand, and giues vs corne, and wine, and oyle, and milk, but thou filleſt her hand before, and thou openeſt her hand, that ſhe may rain down her ſhowres vpon vs. *Induſtry* reaches out her hand to vs, and giues vs fruits of our la-

bor, for our ſelues, & our poſteritie; but thy hand guides that hand, when it *ſowes*, and when it *waters*; and the *increaſe* is from thee. *Friends* reach out their hands, & prefer vs, but thy hand ſupports that hand, that ſupports vs. Of all theſe thy *inſtruments* haue I receiued thy bleſsing, *O God*, but bleſs thy name moſt for the greateſt; that as a member of the publike, and as a partaker of priuate fauours too, by thy right hand, thy power-

full hand ſet quer vs, I haue had my portion; not only in the hearing, but in the *preaching of thy Goſpel*. Humbly beſeeching thee, that as thou continueſt thy wonted goodnes vpon the whol world, by the wonted meanes, & inſtruments, the ſame *Sun*, and *Moon*, the ſame *Nature*, and *Induſtry*, ſo to continue the ſame bleſsings vpon this *State*, and this *Church* by the ſame hand, ſo long, as that thy *Son* when he comes in the *clouds*, may

ction? *God* presented to *Dauid* three kinds, *War*, *Famine*, and *Pestilence*; *Satan* left out these, and brought in, *fires frō heauen*, and *windes from the wildernes*. If there were no *ruine* but *sicknes*, wee see, the Masters of that *Art*, an scarce *nūber*, not *name* all sicknesses; euery thing that *disorders* a faculty, & the function of that is a sicknesse: The names wil not serue thē which are giuen frō the *place affected*, the *Plurisie* is so; nor from the *effect* which

which it works, the *falling sicknes* is so; they cānot haue names ynow, from *what it does*, nor *where it is*, but they must extort names frō what *it is like*, what it *resembles*, & but in some one thing, or els they would lack names; for the *Wolf*, and the *Canker*, and the *Polypus* are so; and that question, *whether there be more names or things*, is as perplexd in sicknesses, as in any thing else; except it be easily resolud vpon that side, that there are more

more *sicknesses* then names. If *ruine* were reduc'd to that one way, that Man could perish no way but by *sickness*, yet his danger were infinit, and if *sickness* were reduc'd to that one way, that there were no *sickness* but a *feuer*, yet the way were infinite still; for it would ouerlode, & oppresse any naturall disorder and discompose any artificiall *Mistery*, to deliuer the names of seuerall *Feuers*, how intricate a worke then haue they, who are gone

gone to *consult*, which of these *sicknesses* mine is, and then which of these *feuers*, and then what it would do, and then how it may be countermind. But euen in *ill*, it is a degree of *good*, whē the *euil* will admit *consultation*. In many *diseases*, that which is but an *accident*, but a *symptom* of the main *disease*, is so violēt, that the *phisician* must attend the cure of that, though hee pretermit (so far as to intermit) the cure of the *disease* it self. Is it not so in

States

States too? Sometimes the insolēcy of those that are *great*, put the people into *commotions*; the great disease, & the greatest danger to the *Head*, is the *insolency of the great ones*; & yet, they execute *Martial law*, they come to present executions vpō the *people*, whose commotion was indeed but a *simptom*, but an *accident* of the maine *disease*: but this *symptom*, growne so violent, would allow no time for a *consultatiō*. Is it not so in the accidents of the *diseases* of

of our *mind* too? Is it not euidently so in our *affections*, in our *passions*? If a *cholerick* man be ready to strike, must I goe about to purge his *choler*, or to breake the blow? But where there is room for *consultatiō*, things are not desperate. They *consult*; so there is nothing *rashly*, *incōsideratly* done; and then they *prescribe*, they *write*, so there is nothing *covertly*, *disguisedly*, *unavowedly* done. In *bodily diseases* it is not alwaies so; sometimes, assoon as the

the *Phiſitians* foote is in the chamber, his *knife* is in the patients arme, the *diſeaſe* would not allow a *minutes* forbearing of *blood*, nor preſcribing of other remedies. In States & matter of gouernmēt it is ſo too, they are ſomtimes ſurprizd with ſuch *accidēts*, as that the *Magiſtrat* asks not what may be done by *law*, but does that, which muſt neceſſarily be don in that caſe. But it is a degree of *good*, in *euill*, a degree that caries hope & cōfort in it, when we may haue re-

courſe to that which is *written*, and that the proceedings may bee apert, and ingenuous, and candid; and auowable, for that giues ſatisfaction, and acquieſcence. They who haue receiued my *Anatomy* of my ſelfe, *conſult*, and end their *conſultatiō* in *preſcribing*, and in preſcribing *Phiſick*, proper and conuenient remedy: for if they ſhold come in again, and chide mee, for ſome diſorder, that had occaſion'd, and induced, or that had haſtned and exalted this *ſick-*

nes, or if they ſhould begin to write new rules for my *dyet*, and *exerciſe* when I were well, this were to *antidate*, or to *poſtdate* their *Conſultation*, not to giue *phiſick*. It were rather a vexation, then a reliefe, to tell a condemnd priſoner, you might haue liu'd if you had done this; & if you can get your pardon, you ſhal do wel, to take this, or this courſe hereafter. I am glad they know (I haue hid nothing from them) glad they conſult, (they

(they hide nothing frō one another) glad they write (they hide nothing frō the world) glad that they write and preſcribe *Phiſick*, that there are *remedies* for the preſent caſe.

9. Expostvlation.

My *God*, my *God*, allow me a iuſt indignation, a holy deteſtation of the inſolēcy of that Man, who becauſe he was of that high rāke, of whō thou haſt ſaid,

They

They are gods, thought himselfe more then equall to thee; That *king* of *Aragon Alfonsus*, so perfit in the motions of the heauenly bodies, as that hee aduentured to say, That *if he had bin of councell with thee, in the making of the heauens, the the heauens should haue bin disposed in a better order, then they are.* The *king Amasiah* would not indure thy *prophet* to reprehend him, but asked him in anger, *Art thou made of the kings councell?*

2. *Chro.* 25.16.

When

When thy Prophet *Esaias* askes that question *who hath directed the spirit of the Lord, or being his counceller hath tought him.* It is after hee had setled and determined that office, vpon thy *sonne*, and him *onely*, whē he ioyns with those great *Titles*, *The mighty God*, and the *prince of peace*, this also, *the Counceller*; and after he had setled vpon him, *the spirit of might, and of counsell.* So that thē, thou *O God*, thogh thou haue no *counsell* from Man,

42.13.

9.6.

11.2.

yet

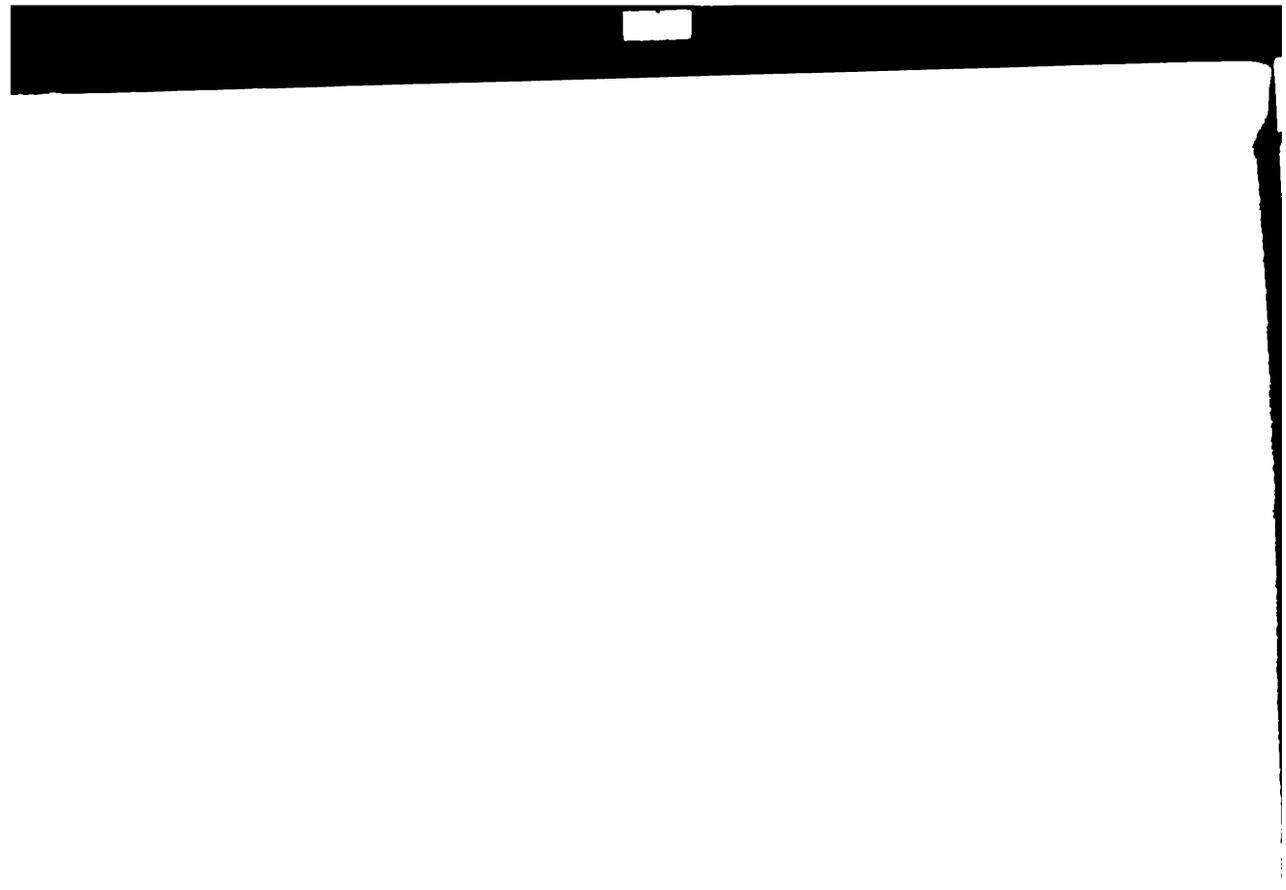
yet doeſt nothing vpon man, without *councell*; In the making of Man there was a *conſultation*; *let vs make man.* In the preſeruing of Man, *O thou great preſeruer of men*, thou proceededſt by *councell*, for all thy *externall* workes, are the workes of the whole *Trinity*, and their hand is to euery action. How much more muſt I apprehend, that al you bleſſed, & glorious perſons of the *Trinitie* are in *Conſultation* now, what you will

Gen. 1. 26.

Iob.

will do with this infirm *body*, with this leprous *Soule*, that attends guiltily, but yet comfortably, your determination vpō it. I offer not to counſell them, who meet in *conſultatio* for my *body* now, but I open my infirmities, I anatomile my *body* to them. So I do my *ſoule* to thee, O my *God*, in an hūble confeſsion, That there is no *vethe* in mee, that is not full of the bloud of thy *Son*, whō I haue crucified, & Crucified againe, by multiplying

ing



ing many, and often repeating the same sinnes, that there is no *Artery* in me, that hath not the *spirit of error*, *the spirit of lust*, *the spirit of giddines* in it; no *bone* in me that is not hardned with the custome of *sin*, and nourished, and coupled with the *marrow* of *sinne*; no *sinews*, no *ligamets*, that do not tie, & chain sin and sin together. Yet, *O blessed and glorious Trinity*, *O holy, & whole Colledge*, and yet but one *Phisician*, if you take this confession into

1. *Tim.* 4. 1.
Ose. 4. 12
Esa. 19. 14.

into a *consultation*, my case is not desperate, my destructiō is not *decreed*; If your *consultation* determin in *writing*, if you refer mee to that which is *written*; you intend my recouery: for al the way, *O my God*, (euer constant to thine owne wayes) thou hast proceeded *opēly*, *intelligibly*, *manifestly*, *by the book*. From thy first *book*, the book of *life*, neuer shut to thee, but neuer throughly open to vs; frō thy second *book*, the *booke* of *Nature*, wher though

ſubobſcurely, and in ſhadowys, thou haſt expreſſed thine owne *Image*, frō thy third *booke*, the *Scriptures*, where thou hadſt writtē all in the *Old*, and then lightedſt vs a cādle to read it by, in the *New Teſtament*; To theſe thou hadſt added the *booke* of iuſtifications, and vſefull *Lawes*, eſtabliſhed by them, to whom thou haſt committed thy people; To thoſe, the *Manualls*, the *pocket*, the *boſome books* of our own *Conſciences*; To thoſe thy particular *books*

o

of all our particular ſins; and to thoſe, the *Booke* with *ſeuen ſeales*, which only *the Lamb which was ſlaine, was found worthy to opē*; which, I hope, it ſhall not diſagree with the meaning of thy bleſſed *Spirit*, to interprete, the *promulgation of their pardon, and righteouſnes, who are waſhed in the blood of that Lambe*; And if thou refer me to theſe *Bookes*, to a new reading, a new triall by theſe *bookes*, this *feuer* may be but a burning in the hand, and I

Apoc. 7. 1.

may be ſaued, thogh not by my book, mine own *conſcience*, nor by thy other *books*, yet by thy *firſt*, the book of *life*, thy *decree for my election*, and by thy *laſt*, the book of the *Lamb*, and the ſhedding of his blood vpon me; If I be ſtil vnder *cõſultation*, I am not cõdemned yet; if I be ſent to theſe books I ſhall not be condem'd at all: for, though there be ſomthing written in ſome of thoſe *books* (particularly in the *Scripturs*) which ſome men turne to *poyſon*, yet vpon theſe

conſultations (theſe *confeſſions*, theſe takings of our particular caſes, into thy conſideration) thou intendeſt all for *phiſick*, & euen from thoſe *Sentences*, from which a too-late *Repenter* will ſucke *deſperation*, he that ſeeks thee early, ſhall receiue thy *morning dew*, thy ſeaſonable *mercy*, thy forward *conſolation*.

9. Prayer.

O Eternall and moſt gracious *God*, who art of ſo pure *eyes*, as

which I haue pierced euen to the iawes of *hell*, by multiplying ſuch heaps of actuall ſins, vpon that foundation, that roote of *originall ſinne*. Yet take me againe, into your *Conſultation, O bleſſed* and *glorious Trinitie*; & thogh the *Father* know, that I haue defaced his *Image* receiued in my *Creation*; though the *Son* know, I haue neglected mine intereſt in the *Redemption*, yet, *O bleſſed Spirit*, as thou art to my *Conſcience*, ſo be to them a witnes, that at

at this *minute*, I accept that which I haue ſo often, ſo often, ſo rebelliouſly refuſed, thy bleſſed inſpirations, be thou my witnes to them, that at more poores then this ſlacke body ſweates teares, this ſad ſoule weeps blood; and more for the *diſpleaſure* of my *God*, then for the ſtripes of his diſpleaſure. Take me then, *O bleſſed, & glorious Trinitie*, into a *Reſultation*, and preſcribe me any *phiſick*; If it bee a long, & painful holding

of this *ſoule* in *ſickneſs*, it is *phiſick*, if I may diſcern thy hand to giue it, & it is *phiſick*, if it be a ſpeedy departing of this *Soule*, if I may diſcerne thy hand to receiue it.

10. Lentè & Serpenti ſatagunt occurrere Morbo.

They find the Diſeaſe to ſteale on inſenſibly, and endeauour to meet with it ſo.

10. MEDITATION.

THis is *Natures neſt of Boxes*; The *Heauens* containe the *Earth*, the *Earth*,

Earth, *Cities*, *Cities*, *Men*. And all theſe are *Concentrique*; the common *center* to them all, is *decay*, *ruine*; only that is *Eccentrique*, which was neuer made; only that place, or garment rather, which we can *imagine*, but not *demonſtrate*. That light, which is the very emanation of the light of *God*, in which the *Saints* ſhall dwell, with which the *Saints* ſhall be appareld, only that bends not to this *Center*, to *Ruine*; that which was not made,

made of *Nothing*, is not threatned with this annihilation. All other things are; euen *Angels*, euē our *soules*; they moue vpon the same *poles*, they bend to the same *Center*; and if they were not made immortall by *preseruation*, their *Nature* could not keepe them from sinking to this *center*, *Annihilation*. In all these (the *frame of the heauens*, the *States* vpō *earth*, & *Men in them*, comprehend all) Those are the greatest mischifs, which are

are least discerned; the most insensible in their *wayes* come to bee the most sensible in their *ends*. The *Heauens* haue had their *Dropsie*, they drownd the world, and they shall haue their *Feuer*, and burn the world. Of the *dropsie*, the flood, the world had a foreknowledge 120 yeares before it came; and so some made prouision against it, and were sau'd; the *feuer* shall break out in an instant, & consume all; The *dropsie* did no harm

not ſo dãgerous a noiſe, as a few *whiſperers*, and ſecret plotters in corners. The *Canon* doth not ſo much hurt againſt a wal, as a *Myne* vnder the wall; nor a thouſand enemies that threaten, ſo much as a few that take an oath to ſay nothing. *God* knew many heauy ſins of the people, in the wildernes and after, but ſtill he charges thẽ with that one, with *Murmuring*, *murmuring* in their *hearts*, ſecret diſobediences, ſecret repugnances againſt

againſt his declar'd wil; and theſe are the moſt deadly, the moſt pernicious. And it is ſo to, with the *diſeaſes* of the *body*; and that is my caſe. The *pulſe*, the *vrine*, the *ſweat*, all haue ſworn to ſay *nothing*, to giue no *Indication* of any dangerous *ſickneſſe*. My forces are not enfeebled, I find no decay in my ſtrength; my prouiſions are not cut off, I find no abhorring in mine appetite; my counſels are not corrupted nor infatuated, I find no

no falſe apprehēſions, to work vpon mine vnderſtāding; and yet they ſee, that inuiſibly, & I feele, that inſenſibly the *diſeaſe* preuailes. The *diſeaſe* hath eſtabliſhed a *Kingdome*, an *Empire* in mee, and will haue certaine *Arcana Imperij*, *ſecrets of State*, by which it will proceed, & not be boūd to *declare* them. But yet againſt thoſe ſecret conſpiracies in the State, the *Magiſtrate* hath the *rack*; and againſt theſe inſenſible diſeaſes, *Phiſicians* haue

haue their *examiners*; and thoſe theſe imploy now.

10. EXPOSTVLATION.

MY *God*, *my God*, I haue bin told, and told by relation, by her own *brother*, that did it, by thy ſeruant *Nazianzen*, that his *Siſter* in the vehemēcy of her *prayer*, did vſe to *threaten thee*, *with a holy importunitie*, *with a pious impudencie*. I dare not doe ſo, *O God*; but as thy ſeruant *Auguſtin*, wiſht *that Adam had*

not

not ſinned, therefore that Chriſt might not haue died, may I not to this one purpoſe wiſh, That if the *Serpent* before the tentation of *Eue*, did *goe vpright*, and *ſpeake*, that he did ſo ſtill, becauſe I ſhould the ſooner heare him, if he *ſpoke*, the ſooner ſee him, if he *went vpright?* In his curſe, I am curſed too; his *creeping* vndoes mee: for howſoeuer hee begin at the *heele*, and doe but *bruiſe* that; yet *he*, and *Death in him is come into our windowes;*

Ioſephus.

Iere.9.21

dowes; into our *Eyes*, and *Eares*; the entrāces, & inlets of our *ſoule*. He works vpon vs in ſecret, & we doe not diſcerne him; And one great work of his vpon vs, is to make vs ſo like himſelfe, as to ſin in *ſecret*, that others may not ſee vs; But his *Maſter-piece* is, to make vs ſin in ſecret ſo, as that we may not ſee our ſelus ſin. For the firſt, the hiding of our ſins from other men, hee hath induc'd that, which was his *off-ſpring* from the be-

Io.8.44. beginning; *A lye*: for man, is in Nature, yet, in possession of some such sparkes of *ingenuitie*, & *noblenesse*, as that, but to disguise *Euill*, hee would not *lye*. The *bodie*, the *sinne*, is the *Serpents*, and the *garment* that couers it, *the lye*, is his too. These are *his*; but the hiding of sinne from our selues, is *Hee himselfe*: when we haue the sting of the *Serpent* in vs, and doe not sting our selues, the venim of sin, and no remorse for sinn,

sinn, then, as thy blessed Sonne said of *Iudas*, *Hee is a deuill*, not that he *had* one, but *was* one, so we are become *deuils* to our selues, and we haue not only a *Serpent* in our bosome, but we our selues, are to our selues that *Serpent*. How farre did thy seruant *Dauid* presse vpon thy pardon; in that petition, *Clense thou me from secret sinns*? can any sin bee secret? for, a great part of our sinnes, though, sayes thy *Prophet*, *we conceiue them in the*

Ioh. 6.70

Ps.19.12

the darke, vpon our bed, yet ſayes he, *We doe them in the light*; there are many ſins, which we *glorie* in doing, and would not doe, if no body ſhould know thē. Thy bleſſed ſeruant *Auguſt.* confeſſes, that hee was *aſhamed of his ſhamefaſtnes, and tenderneſſe of Conſcience*, and *that he often belied himſelf with ſinnes, which he neuer did, leſt he ſhould be vnacceptable to his ſinfull companions.* But if we would conceale them, (thy Prophet found ſuch a deſire,

and

and ſuch a practiſe in ſome, whē he ſaid, *Thou haſt truſted in thy Wickednes, and thou haſt ſayd, None ſhall ſee me*) yet can we conceale thē? Thou O *God*, canſt heare of them by others; *The voice of Abels blood*, will tell thee of *Cains* murder; the *Heauens* themſelues will tell thee, *Heauē ſhal reueale his iniquity*, a ſmal creature alone, ſhall do't it, *A bird of the ayre ſhall carry the voice, and tell the matter*: Thou wilt trouble no *Informer*, thou thy

Eſay 47. 10.

Gen. 4. 10.

Ier. 20. 27.

Eccle. 10. 20.

who ſuffered for all the ſinnes of all the world; for there is no ſinne amongſt all thoſe which had not been my ſinne, if thou hadſt not beene my *God*, and *antidated* me a pardon in thy *preuenting grace*. And ſince ſinne in the nature of it, retaines ſtill ſo much of the author of it, that it is a *Serpent*, inſenſibly inſinuating it ſelfe, into my *Soule*; let thy *brazen Serpent*, (the contemplation of thy *Sonne* crucified for me) be euermore

uermore preſent to me, for my recouery againſt the ſting of the firſt *Serpent*; That ſo, as I haue a *Lyon* againſt a *Lyon*, *The Lyon of the Tribe of Iudah*, againſt that *Lyon*, *that ſeekes whom hee may deuoure*, ſo I may haue a *Serpent* againſt a *Serpent*, the *Wiſedome of the Serpent*, againſt the *Malice of the Serpent*, And, both againſt that *Lyon*, and *Serpent*, forcible, and ſubtill tentations; Thy *Doue* with thy *Olliue*, in thy *Arke*, *Humilitie*,

litie, and *Peace*, and *Reconciliation* to thee, by the *ordinances* of thy *Church*. *Amen.*

11. Nobilibuſq; trahunt, a cincto Corde, venenum, Succis & Gemmis, & quæ generoſa, Miniſtrant Ars, et Natura, inſtillant.

They vſe Cordials, to keep the venim and Malignitie of the diſeaſe from the Heart.

11. MEDITATION.

WHence can wee take a better argument;

a clearer demonſtration, that all the *Greatnes* of this world, is built vpon *opinion* of others, and hath in it ſelf no *reall being*, nor power of ſubſiſtence, then from the *heart of man?* It is alwayes in *Action*, and *motion*, ſtill buſie, ſtill pretending to doe all, to furniſh all the powers, and faculties with all that they haue; But if an enemy dare riſe vp againſt it, it is the ſooneſt endangered, the ſooneſt defeated of any part.

The

[redacted]

King, the reſt as *Subiects*, though in eminent *Place*, and *Office*, muſt contribute to that, as *Children* to their *Parents*, as all perſons to all kindes of *Superiours*, though oftētimes, thoſe *Parents*, or thoſe *Superiours*, bee not of ſtronger parts, then themſelues, that ſerue and obey them that are weaker; Neither doth this Obligation fall vpon vs, by ſecond *Dictates* of *Nature*, by *Conſequences*, and *Concluſions* ariſing out

out of *Nature*, or deriu'd from Nature, by *Diſcourſe*, (as many things binde vs, euen by the Law of *Nature*, and yet not by the *primarie* Law of *Nature*; as all Lawes of *Proprietie* in that which we poſſeſſe, are of the Law of *Nature*, which law is, *To giue euery one his owne*, and yet in the *primarie* law of Nature, there was no *Proprietie*, no *Meum & Tuum*, but an vniuerſall *Communitie* ouer all; So the obedience

ence of *Superiours*, is of the law of *Nature*, and yet in the *primarie* law of *Nature*, there was no *Superioritie*, no *Magiſtracie*;) but this contribution of aſsiſtance of all to the *Soueraigne*, of all parts to the *Heart*, is from the very *firſt dictates of Nature*; which is in the firſt place, to haue care of our owne *Preſeruation*, to looke firſt to our ſelues; for therefore doth the *Phiſician* intermit the preſent care of *Braine*, or *Liuer*,

Liuer, becauſe there is a poſsibilitie, that they may ſubſiſt, though there bee not a preſent and a particular care had of them, but there is no poſsibilitie that they can ſubſiſt, if the *Heart* periſh: and ſo, when we ſeeme to begin with others, in ſuch aſsiſtances, indeed wee doe beginne with our ſelues, and wee our ſelues are principally in our contemplation; and ſo all theſe officious, and mutuall aſsiſtances,

ces, are but *complements* towards others, and our true end is *our ſelues*. And this is the reward of the paines of *Kings*; ſometimes they neede the power of law, to be obeyd; and when they ſeeme to be obey'd *voluntarily*, they who doe it, doe it for their owne ſakes. O how little a thing is all the *greatnes of man*, and through how falſe glaſſes doth he make ſhift to *multiply it*, and *magnifie* it to himſelfe? And yet this is

is alſo another miſery of this *King of man*, the *Heart*, which is alſo applyable to the *Kings* of this world, *great men*, that the venime & poyſon of euery peſtilentiall diſeaſe directs it ſelfe to the *heart*, affects that, (pernicious affection,) and the *malignity* of ill men, is alſo directed vpon the *greateſt*, and the *beſt*; and not only *greatneſſe*, but *goodneſſe* looſes the vigour of beeing an *Antidote*, or *Cordiall* againſt it. And as the no-

red my ſeruant Iob, that there is none like him vpon the earth, ſhall my feare, ſhall my zeale, ſhall my iealouſie haue leaue to ſay to thee, Haſt thou conſidered my *Heart*, that there is not ſo peruerſe a *Heart* vpon earth; and wouldeſt thou haue *that*; and ſhall I be thy *Sonne*, thy eternall Sonnes *Coheire*, for giuing that? *The Heart is deceitfull, aboue all things, and deſperately wicked; who can know it?* Hee that askes that que-

Iob. 1. 8

Ier. 17 9

queſtion, makes the anſwere, *I the Lord ſearch the Heart.* When didſt thou ſearch mine? Doſt thou thinke to finde it, as thou madeſt it in *Adam*? Thou haſt ſearched ſince, and found all theſe gradations in the ill of our *Hearts*, *That euery imagination of the thoughts of our hearts, is onely euill continually.* Doeſt thou remember this, and wouldeſt thou haue my *Heart*? O *God of all light*, I know thou knoweſt all; and it is

Gen. 6. 5

Amos 4. 14. Thou, that declareſt vnto man, what is his *Heart*. VVithout thee, O *Soueraigne goodneſſe*, I could not know, how ill my *heart* were. Thou haſt declared vnto mee, in thy Word; That for all this *deluge* of euill, that hath ſurrunded all *Hearts*, yet thou ſoughteſt and *foundeſt a man after thine owne heart*; That *thou couldeſt and wouldeſt giue thy people Paſtours according to thine owne heart*; And I can gather out of thy

1 Sam. 13 14.

Ier. 3. 15.

Word, ſo good teſtimony of the *hearts* of men, as to finde *ſingle hearts*, *docile*, and *apprehenſiue hearts*; Hearts that *can*, Hearts that *haue* learnt; *wiſe hearts*, in one place, and in another, in a great degree, *wiſe*, *perfit* hearts; *ſtraight* hearts, no peruerſneſſe without, and *cleane* hearts, no foulneſſe within; ſuch hearts I can find in thy Word; and if my *heart* were ſuch a *heart*, I would giue thee my *Heart*. But I find *ſtonie*

hearts too, and I haue made mine such: I haue found *Hearts, that are snares*; and I haue conuersed with such; *hearts that burne like Ouen*; and the fuell of *Lust*, and *Enuie*, and *Ambition*, hath inflamed mine; *Hearts in which their Masters trust*; And *hee that trusteth in his owne heart, is a fooles*. His confidence in his owne moral Constancie, and dull fortitude, will betray him, when thou shalt cast a spiri-

Ezech. 11 19.

Eccles. 7. 26.

Prou. 28. 26.

tuall

tuall dampe, a heauinesse, and deiection of spirit vpon him. I haue found these *Hearts*, and a worse then these, a *Heart* into the which the *Deuill* himselfe is entred, *Iudas heart*. The first kind of heart, alas, my *God*, I haue not; The last are not *Hearts* to bee giuen to thee; What shall I do? Without that present I cannot bee thy *Sonne*, and I haue it not. To those of the first kinde, thou giuest *ioyfulnes of heart*, and

Io. 13. 2.

Ecclus. 50. 23.

and I haue not that; To thoſe of the other kinde, thou giueſt *faintneſſe of heart*: And bleſſed bee thou, *O God*, for that forbearance, I haue not that yet. There is then a middle kinde of *Hearts*, not ſo perfit, as to bee giuen, but that the very giuing, mends them: Not ſo deſperate, as not to bee accepted, but that the very accepting dignifies them. This is a *melting* heart; and a *troubled* heart; and a *wounded* heart,

Leuit.26 36.

Ioſ.2.11.

heart, and a *broken* heart, and a *contrite* heart; and by the powerfull working of thy piercing ſpirit, ſuch a *Heart* I haue; *Thy Samuel* ſpake vnto all the houſe of thy *Iſrael*, and ſayd, *If you returne to the Lord with all your hearts, prepare your hearts vnto the Lord.* If my heart bee *prepared*, it is a *returning* heart; And if thou ſee it vpon the *way*, thou wilt carrie it *home*; Nay, the *preparation* is thine too; this

1 Sam. 7. 3.

melting, this *wounding*, this *breaking*, this *contrition*, which I haue now, is thy *Way*, to thy *Ende*; And thoſe *diſcomforts*, are for all that, *The earneſt of thy Spirit in my heart*; and where thou giueſt *earneſt*, thou wilt performe the *bargaine*. *Naball* was confident vpon his wine, but *in the morning his heart dyed within him*; Thou, O Lord, haſt giuen mee *Wormewood*, and I haue had ſome diffidence vpon that;

2.*Cor.* 1. 22.

1.*Sam.* 25.37.

and

and thou haſt cleared a *Morning* to mee againe, and my heart is aliue. Danids *heart ſmote him, when hee cut off the skirt from* Saul; and *his heart ſmote him, when hee had numbred his people*: My heart hath ſtrucke mee, when I come to number my ſinnes; but that blowe is not to death, becauſe thoſe ſinnes are not to death, but my heart liues in thee. But yet as long as I remaine in this great *Hoſpitall*, this ſicke, this diſeaſe-

24.5.

1.*Sam.* 24.10.

full

full world, as long as I remaine in this leprous houſe, this fleſh of mine, this Heart, though thus prepared *for* thee, prepared *by* thee, will ſtill be ſubiect to the inuaſion of maligne and peſtilent vapours. But I haue my *Cordialls* in thy promiſe; *When I ſhall know the plague of my heart, and pray vnto thee; in thy houſe*, thou wilt preſerue that heart, from all mortall force, of that infection: And the

1. *Reg.* 8. 38.

the *Peace of God, which paſſeth all vnderſtanding, ſhall keepe my Heart and Minde through Chriſt Ieſus.* *Phil.* 4.7

II. PRAYER.

O Eternall, and moſt gracious *God*, who in thy *vpper houſe*, the *Heauens*, though there bee many *Manſions*, yet art alike, and equally in euery *Manſion*, but heere in thy *lower houſe*, though thou filleſt all,

all, yet art otherwiſe in ſome roomes thereof, then in others, otherwiſe in thy *Church*, then in my *Chamber*, and otherwiſe in thy *Sacraments*, then in my *Prayers*, ſo though thou bee alwayes preſent, and alwayes working in euery roome of this thy Houſe, my body, yet I humbly beſeech thee to manifeſt alwayes a more effectuall preſence in my *heart*, then in the other Offices. Into the houſe of thine

thine Annoynted, diſloyall perſons, Traitors will come, Into thy Houſe, the *Church*, *Hypocrites*, and *Idolatrers* will come, Into ſome Roomes of this thy Houſe, my *Body*, *Tentations* will come, *Infections* will come, but bee my *Heart*, thy *Bedchamber*, O my *God*, and thither let them not enter. *Iob made a Couenant with his Eyes*, but not his making of that *Couenant*, but thy dwelling in his heart, enabled

bled him to keepe that *Couenaunt*. Thy *Sonne* himſelfe had a *ſadneſſe in his Soule to death*, and hee had a *reluctation*, a *deprecation* of death, in the approaches thereof; but hee had his *Cordiall* too, *Let not my will, but thine bee done*. And as thou haſt not deliuered vs, thine *adopted ſonnes*, from theſe infectious tentations, ſo neither haſt thou deliuered vs ouer to them, nor withheld thy *Cordialls* from vs. I was baptized in thy

thy *Cordiall water*, againſt *Originall ſinne*, and I haue drunke of thy *Cordiall Blood*, for my recouerie, from actuall, and habituall ſinne in the other *Sacrament*. Thou, *O Lord*, who haſt imprinted all medicinall vertues, which are in all creatures, and haſt made euen the fleſh of *Vipers*, to aſſiſt in *Cordialls*, art able to make this preſent ſickneſſe, euerlaſting health, this weaknes, euerlaſting ſtregth,

and

and this very deiection, and faintneſſe of heart, a powerfull *Cordiall.* When thy bleſſed *Sonne* cryed out to thee, *My God, my God, why haſt thou forſaken mee*, thou diddeſt reach out thy hand to him; but not to deliuer his *ſad ſoule*, but to receiue his *holy ſoule*; Neither did hee longer deſire to hold it of thee, but to recommend it to thee. I ſee thine hand vpon mee now, O Lord, and I aske not why it comes, what

what it intends; whether thou wilt bidde it ſtay ſtill in this *Body*, for ſome time, or bidd it meet thee this day in *Paradiſe*, I aske not, not in a *wiſh*, not in a *thought*: *Infirmitie of Nature, Curioſitie of Minde*, are tentations that offer; but a ſilent, and abſolute obedience, to thy will, euen before I know it, is my *Cordiall*. Preſerue that to mee, O my *God*, and that will preſerue mee to thee; that, when thou haſt

Cate-

Catechiſed mee with *afflictions* here, I may take a greater *degree*, and ſerue thee in a higher place, in thy kingdome of *ioy*, and *glory*. *Amen.*

12.—Spirante Columbâ
Suppoſitâ pedibus, Reuocantur ad ima vapores.

They apply Pidgeons, to draw the vapors from the Head.

12. MEDITATION.

WHat will not kill a man, if a *vapor*

vapor will? how great an *Elephant*, how ſmall a *Mouſe* deſtroyes? to dye by a *bullet* is the *Souldiers dayly bread*; but few men dye by *haile-ſhot*: A man is more worth, then to bee ſold for *ſingle money*, a *life* to be valued aboue a *trifle*. If this were a violent ſhaking of the Ayre by *Thunder*, or by *Canon*, in that caſe the *Ayre* is condenſed aboue the thickneſſe of *water*, of water baked into *Ice*, almoſt *petrified*

ed, almoſt made ſtone, and no wonder that that kills; but that that which is but a *vapor*, and a *vapor* not forced, but breathed, ſhould kill; that our *Nourſe* ſhould ouerlay vs; and *Ayre*, that nouriſhes vs, ſhould deſtroy vs, but that it is a *halfe Atheiſme* to murmure againſt *Nature*, who is *Gods immediate Commiſſioner*, who would not think himſelfe miſerable to bee put into the hands of *Nature*, who does not

not only ſet him vp for a *marke* for others to ſhoote at, but delights her ſelfe to blow him vp like a *glaſſe*, till ſhee ſee him breake, euen with her owne breath? nay if this infectious *vapor* were ſought for, or trauail'd to, as *Plinie* hunted after the *vapor* of *Ætna* and dard, and challenged *Death* in the forme of a *vapor* to doe his worſt, and felt the worſt, he dyed; or if this *vapor* were met withall in an *ambaſh*,

and

and we ſurprized with it, out of a long ſhut *Well*, or out of a new opened *Myne*, who wold lament, who would accuſe, when we had nothing to accuſe, none to lament againſt, but *Fortune*, who is leſſe then a *vapour*: But when our ſelues are the *Well*, that breaths out this exhalation, the *Ouen* that ſpits out this fiery ſmoke, the *Myne* that ſpues out this ſuffocating, and ſtrangling *dampe*, who can euer after this, aggrauate his

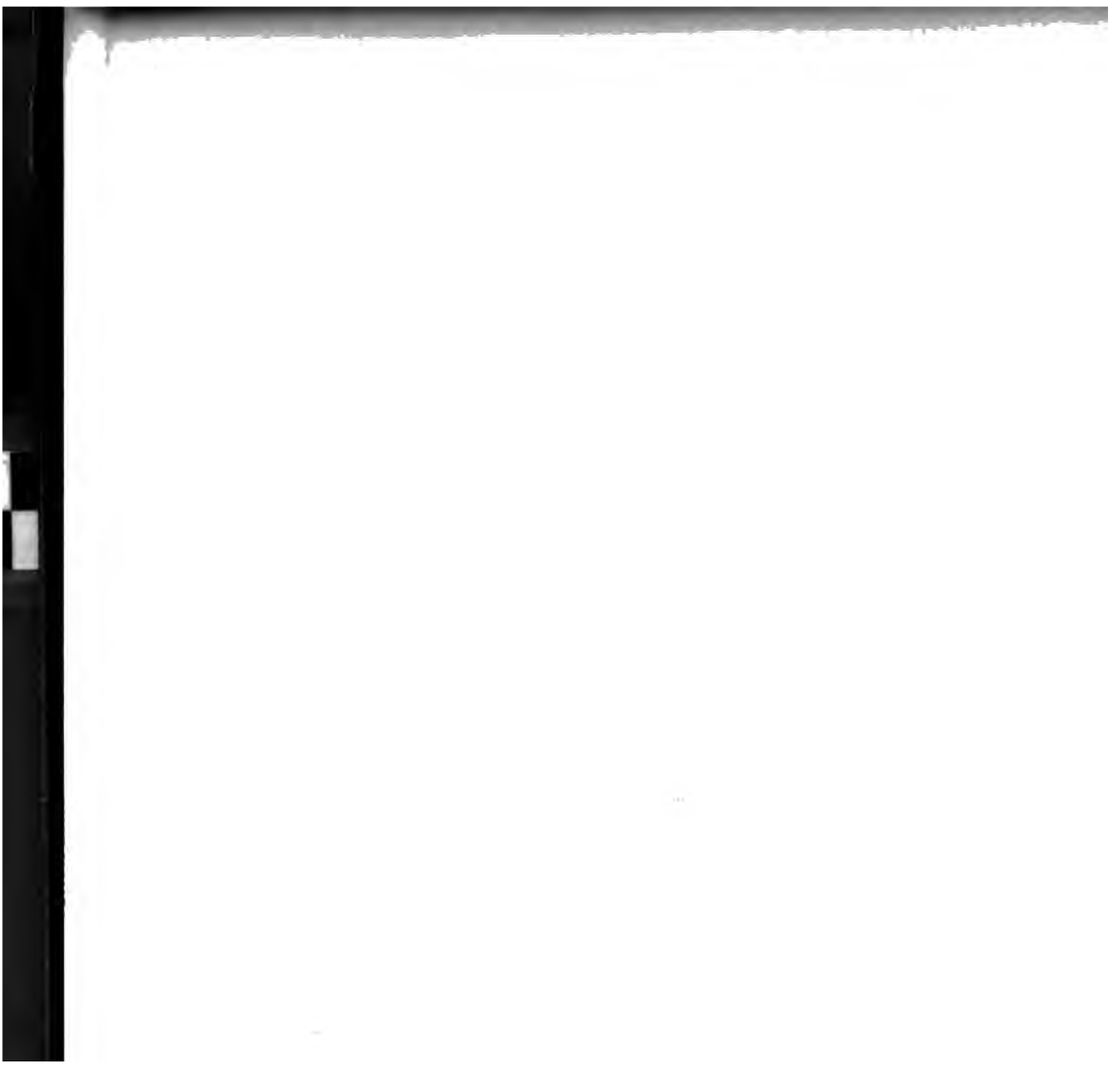
his ſorrowes, by this *Circumſtance*; That it was his *Neighbor*, his *familiar friend*, his *brother* that deſtroyed him, and deſtroyed him with a whiſpering, & a calumniating breath; when wee our ſelues doe it to our ſelues by the ſame meanes, kill our ſelues with our owne *vapors*? Or if theſe occaſions of this ſelfe-deſtruction, had any contribution from our owne *wils*, any aſsiſtance from our owne *intentions*, nay frō

O our

made hard shift to bee so; some haue alwayes had *poyson* about them, in a *hollow ring* vpõ their finger, and some in their *Pen* that they vsed to write with: some haue beat out their *braines* at the wal of their prison, and some haue cast the *fire* out of their chimneys: and one is said to haue come neerer our case then so, to haue strangled himself, though his hands were bound, by crushing his throat between his knees. But I

Coma, lapo. in Val. Max.

I doe nothing vpon my selfe, and yet am mine owne *Executioner*. And we haue heard of *death*, vpon small occasions, and by scornefull *instruments*; a *pinne*, a *combe*, a *haire*, pulled, hath gangred, & killd. But when I haue said, a *vapour*, if I were asked again, what is a *vapour*, I could not tell, it is so insensible a thing, so neere *nothing* is that that reduces vs to *nothing*. But extend this *vapour*, rarifie it, from so narow a roome, as our



Naturall bodies; to any *Politike body*, to a State. That which is *fume* in vs, is in a State, *Rumor*, and theſe *vapours* in vs, which wee conſider here peſtilent, and infectious fumes, are in a State *infectious rumors*, detracting and diſhonourable *Calumnies*, *Libels*. The *Heart* in that *body* is the *King*, and the *Braine*, his *Councell*; and the whole *Magiſtracie*, that lies all together, is the *Sinewes*, which proceed from thence; and the

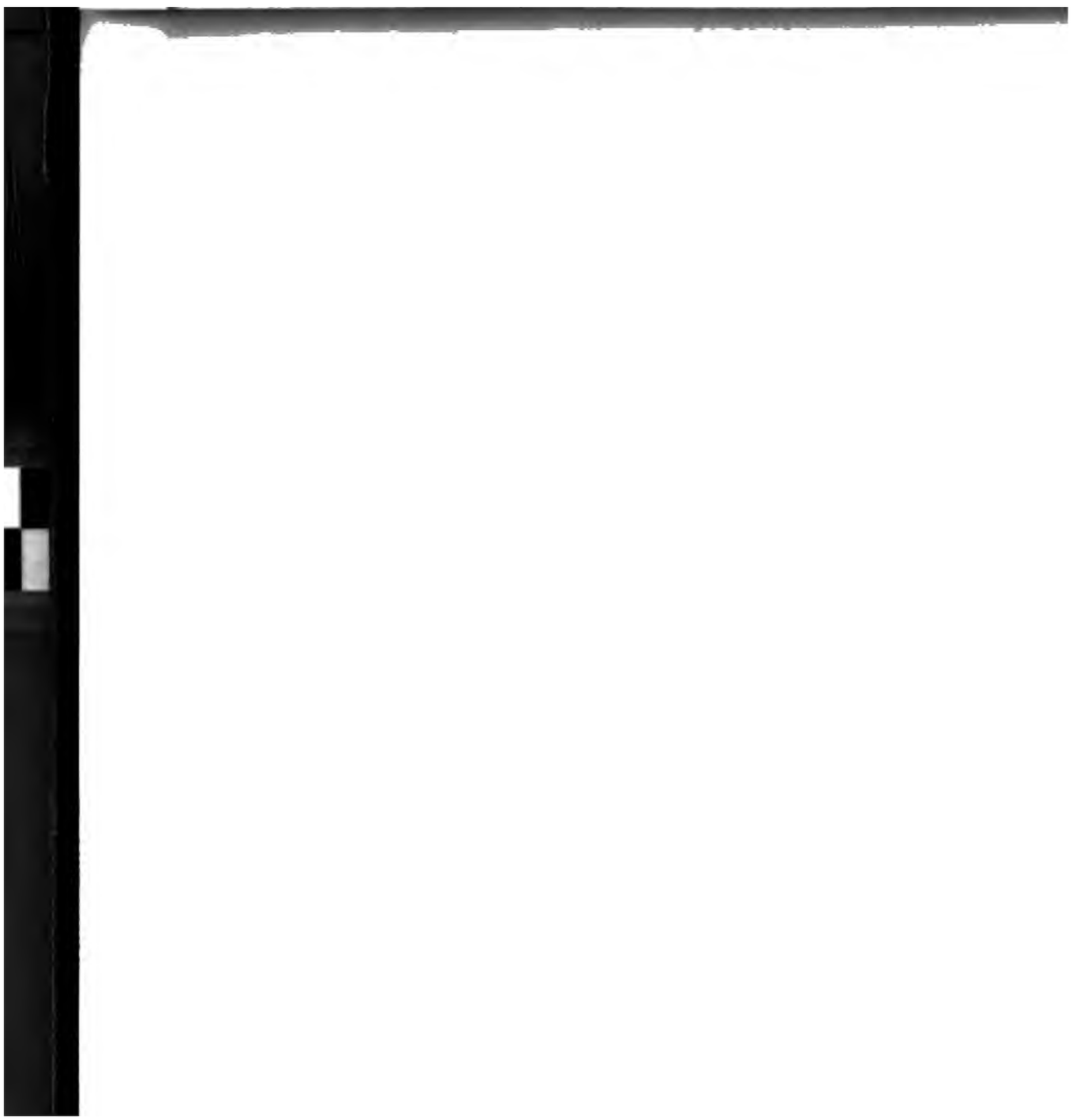
the *life* of all is *Honour*, and muſt *reſpect*, and due *reuerence*; and therfore, when theſe *vapors*, theſe venimous *rumors*, are directed againſt theſe *Noble parts*, the whole body ſuffers. But yet for all their priuiledges, they are not priuiledged from our *miſery*, that as the *vapours* moſt pernitious to vs, ariſe in our owne bodies, ſo doe the moſt diſhonorable *rumours*, and thoſe that wound a State moſt, ariſe at home. What ill

ayre, that I could haue met in the ſtreet, what *channell*, what *ſhambles*, what *dunghill*, what *vault*, could haue hurt mee ſo much, as theſe home-bredd *vapours*? What *fugitiue*, what *Aliues-man of any forraine* State, can doe ſo much harme, as a *Detracter*, a *Libeller*, a ſcornefull *Ieſter* at home? For, as they that write of *Poyſons*, and of creatures naturally diſpoſed to the ruine of Man, do as well mention the *Flea*, as

as the *Viper*, becauſe the *Flea*, though hee kill none, hee does all the harme hee can, ſo euen theſe libellous and licentious *Ieſters*, vtter the *venim* they haue, though ſometimes *vertue*, and alwaies *power*, be a good *Pigeon* to draw this *vapor* from the *Heart*, and from doing any deadly harme there. *Ardi-num.*

12. EXPOSTVLATION.

MY God, my God, as thy ſeruant *Iames*,



those things, wherein wee offend thee; as he hath expreſſed it there, *By beaſts newly created, breathing vapors*. Therefore that Commination of thine, by thy *Prophet, I will ſhew wonders in the heauen, and in the Earth, bloud and fire, and pillars of ſmoke*; thine *Apoſtle*, who knewe thy meaning beſt, calls *vapors of ſmoke*. One *Prophet* preſents thee in thy terribleneſſe, ſo, *There went out a ſmoke at his Noſtrils*, and another, the effect

Sap. 11. 18.

Ioel. 2. 30.

Act. 2. 19.

Pſa. 78. 8.

effect of thine anger ſo, *The houſe was filled with ſmoake*; And hee that continues his Propheſie, as long as the world can continue, deſcribes the miſeries of the latter times ſo, *Out of the bottomleſſe pit aroſe a ſmoke, that darkened the Sunne, and out of that ſmoke came Locuſts, who had the power of Scorpions*. Now all *ſmokes* begin in *fire*, & all theſe will end ſo too: The ſmoke of *ſin*, and of thy *wrath*, will end in the fire

Eſa. 6. 4.

Apo. 9. 2.

fire of *hell*. But hast thou afforded vs no means to euaporate these *smokes*, to withdraw these *vapors*? When thine *Angels* fell from heauen, thou tookst into thy care, the reparatiõ of that place, & didst it, by assuming, by drawing vs thither, when we fel from thee here, in this world, thou tookst into thy care the reparation of this place too, and didst it by assuming vs another way, by descending down to assume our nature, in thy

thy *Son*. So that though our last act be an ascending to glory, (we shall ascend to the place of *Angels*) yet our first act is to goe the way of thy *Sonn*, *descending*, and the way of thy blessed *spirit* too, who *descended in the Doue*. Therefore hast thou bin pleased to afford vs this remedy in *Nature*, by this application of a *Doue*, to our lower parts, to make these *vapors* in our *bodies*, to descend, and to make that a *type* to vs, that

that by the viſitation of thy *Spirit*, the *vapors* of ſin ſhall deſcend, & we tread them vnder our feet. At the baptiſme of thy *Son*, the *Doue* deſcended, & at the exalting of thine *Apoſtles* to preach, the ſame ſpirit deſceded. Let vs draw downe the *vapors* of our own *pride*, our own *wits*, our own *wils*, our own *inuētions*, to the *ſimplicitie* of thy *Sacraments*, & the obedience of thy word, and theſe *Doues*, thus applied, ſhall make vs liue.

12 PRAY-

12. PRAYER.

O Eternall and moſt gracious *God*, who though thou haue ſuffred vs to deſtroy our ſelues, & haſt not giuen vs the power of reparation in our ſelues, haſt yet afforded vs ſuch meanes of reparation, as may eaſily, and familiarly be compaſſed by vs, proſper I humbly beſeech thee this meanes of bodily aſſiſtance in this thy ordinary *creature*, and proſper thy meanes

meanes of ſpirituall aſ-
ſiſtance in thy holy *or-*
dinances. And as thou
haſt caried this thy *crea-*
ture the *Doue*, through
all thy wayes, through
Nature, and made it na-
turally proper to con-
duce medicinally to our
bodily health, Through
the *law*, and made it a
ſacrifice for *ſinne* there,
and through the *Goſpel*,
and made it, & thy ſpi-
rit in it, a witnes of thy
ſonnes baptiſme there, ſo
carry it, and the quali-
ties of it home to my
ſoule,

ſoule, and imprint there
that *ſimplicity*, that *mild-*
neſſe, that *harmeleſneſſe*,
which thou haſt im-
printed by *Nature* in
this *Creature*. That ſo
all *vapours* of all diſo-
bedience to thee, be-
ing ſubdued vnder my
feete, I may in the pow-
er, and triumphe of thy
ſonne, treade victori-
ouſly vpon my *graue*,
and trample vpon the
Lyon, and *Dragon*, that
lye vnder it, to deuoure
me. Thou O *Lord* by
the *Prophet* calleſt the
oue,

Pſa. 91. 13.

Eze.7.16 Doue, the *Doue of the Valleys*, but promiſeſt that *the Doue of the Valleyes ſhall bee vpon the Mountaine*: As thou haſt layed mee low, in this *Valley* of ſickeneſſe, ſo low, as that I am made fit for that queſtion, asked in the field of

37.3. bones, *Sonne of Man, can theſe bones liue*, ſo, in thy good time, carry me vp to theſe *Mountaynes*, of which, euen in this *Valley*, thou affordeſt mee a proſpect, the Mountain where thou dwelleſt,

leſt, the holy Hill, vnto which none can aſcend but *hee that hath cleane hands*, which none can haue, but by that one and that ſtrong way, of making them cleane, in the blood of thy Sonne *Chriſt Ieſus. Amen.*

Inge-

13. Ingeniumq; malum, numeroſo ſtigmate, faſſus
Pellitur ad pectus; Morbiq;
Suburbia, Morbus.

The Sicknes declares the infection and malignity thereof by ſpots.

13. MEDITATION.

WEe ſay, that the world is made of *ſea*, & *land*, as though they were equal; but we know that ther is more *ſea* in the *Weſtern*, thē in the *Eaſtern Hemiſphere*: We ſay that the *Firmament* is full of *ſtarres*; as though

though it were equally full; but we know, that there are more *ſtars* vnder the *Northerne*, then vnder the *Southern Pole*. Wee ſay, the *Elements* of man are *miſery*, and *happineſſe*, as though he had an equal proportion of both, and the dayes of man viciſſitudinary, as though he had as many *good* daies, as *ill*, and that he liud vnder a perpetuall *Equinoctial night*, and *day* equall, good and ill fortune in the ſame meaſure. But it is far frō

that, hee *dwindles misery*, & he *dyes happinesse*; he *mowes misery*, and hee *gleanes happinesse*; hee *iourneies in misery*, he does but *walke in happinesse*; and which is worst, his misery is *positiue*, and *dogmaticall*, his happinesse is but *disputable*, and *problematicall*; All men call *Misery*, *Misery*, but *Happinesse* changes the name, by the taste of man. In this accident that befalls mee now, that this sickneſſe declares it ſelfe by Spots,

to be a malignant, and peſtilentiall diſeaſe; if there be a *comfort* in the declaration, that thereby the *Phiſicians* ſee more cleerely what to doe, there may bee as much *diſcomfort* in this, That the malignitie may bee ſo great, as that all that they can doe, ſhall doe *nothing*. That an enemy *declares* himſelfe, then, when he is able to ſubſiſt, and to purſue, and to atchiue his ends, is no great comfort. In inteſtine Conſpiracies, vo-

[redacted]

luntary *Confeſsions* doe more good, then confeſsions vpon the *Rack*; In theſe Infections, when *Nature* her ſelfe confeſſes, and cries out by theſe outward declarations, which ſhe is able to put forth of her ſelfe, they miniſter *comfort*; but when all is by the ſtrength of *Cordials*, it is but a *Confeſsion vpon the Racke*; by which though wee come to knowe the malice of that man, yet wee doe not knowe, whether there

there bee not as much malice in his heart then, as before his confeſsion; we are ſure of his *Treaſon*, but not of his *Repentance*; ſure of *him*, but not of his *Complices*. It is a faint comfort to know the worſt, when the worſt is *remedileſſe*; and a weaker then that, to know *much ill*, & not to know, that that is the worſt. A woman is comforted with the birth of her *Son*, her body is eaſed of a burthen; but if ſhee

could *prophetically* read his *Hiſtory*, how *ill a man*, perchance *how ill a ſonne*, he would proue, ſhee ſhould receiue a greater burthē into her *Mind*. Scarce any purchaſe that is not clogged with ſecret *encumbrāces*, ſcarce any *happines*, that hath not in it ſo much of the *nature* of falſe and baſe money, as that the *Allay* is more then the *Mettall*. Nay is it not ſo, (at leaſt much towards it) often in the exercise of *Vertues*? I muſt bee poore,

poore, and want, before I can exercise the vertue of *Gratitude*; miſerable, and in torment, before I can exercise the vertue of *patience*; How deepe do we dig, and for how course gold? And what other *Touch-ſtone* haue we of our *gold*, but *comparison*? Whether we be happy, as others, or as our ſelus at other times; O poore ſtepp toward being well, when theſe *ſpots* do only tell vs, that we are worſe, then we were ſure of before.

[redacted]

13. EXPOSTVLATION.

MY *God, my God*, thou haſt made this ſick bed thine *Altar*, and I haue no other *Sacrifice* to offer, but my ſelf; and wilt thou accept *no ſpotted ſacrifice*? Doeth thy *Son* dwel bodily in this fleſh, that thou ſhouldſt looke for an vnſpottednes here? Or is the *Holy Ghoſt*, the *ſoule* of this body, as he is of thy *Spouſe*, who is therefore *all faire, and no ſpot in her*? or hath thy *Son* himſelf no *ſpots*, who

Can. 4. 7.

hath al our ſtains, & deformities in him? Or hath thy *Spouſe*, thy *Church*, no *ſpots*, when euery particular limbe of that faire, & ſpotles body, euery particular *ſoule* in that *Church* is full of ſtaines, and ſpots? Thou bidſt vs *hate the garment, that is ſpotted with the fleſh*. The *fleſh* it ſelfe is the *garment*, and it ſpotteth it ſelfe, with it ſelf. And *if I waſh my ſelfe with ſnow water, mine own clothes ſhall make me abominable*; and yet *no man*

Iud. 23.

Iob 9. 30.

Ephes. 5. 29. yet euer hated his owne flesh: Lord, if thou looke for a spotlesnesse, whom wilt thou looke vpon? Thy mercy may goe a great way in my soule, & yet not leaue me without spots; Thy corrections may go far, & burn deepe, and yet not leaue me spotles: thy children apprehended that, whē they said, From our forther iniquitie wee are not cleansed, vntill this day, though there was a plague in the Congregation of the Lord; Thou rainest vp-

Iosua 22. 17.

on

on vs, and yet doest not alwaies mollifie all our hardnesse; Thou kindlest thy fires in vs, and yet doest not alwayes burne vp all our drosse; Thou healst our wounds, and yet leauest scarres; Thou purgest the blood, and yet leauest spots. But the spots that thou hatest, are the spots that we hide. The Caruers of Images couer spotts, sayes the Wise man; When we hide our spotts, wee become Idolatrers of our owne shames; of our

Sap. 13. 14.

owne

own foulenesses. But if my *spots* come forth, by what meanes soeuer, whether by the stregth of *Nature*, by *voluntary confessiō*, (for *Grace* is the *Nature* of a *Regenerate man*, and the power of *Grace* is the strength of *Nature*) or by the vertue of *Cordialls*, (for the thy *Corrections* are *Cordials*) if they come forth either way, thou graciously seest that *Confession* with a gracious interpretation. When thy seruant *Iacob* practised an *Inuention* to procure *spotts* in *Gen.30. 33.*

his sheepe, thou diddest prosper his *Rodds*; and thou dost prosper thine owne *Rodds*, when *corrections* procure the discouery of our *spotts*, the humble manifestation of our sinns to thee; Till then thou maist iustly say, *The whole need not the Phisician*; Till wee tell thee in our sicknes, wee think ourselues whole, till we shew our *spotts*, thou applyest no *medicine*. But since I do that, shalt not, Lord, lift vp thy face without *spot*, and

Mat.9. 12.

Iob 11. 15.

be.

be ſtedfaſt, and not feare. Euen my *ſpotts* belong to thy *Sonnes* body, and are part of that, which he came downe to this earth, to fetch, and challenge, and aſſume to himſelfe. When I open my *ſpotts*, I doe but preſent him with that which is *His*, and till I do ſo, I detaine, & withhold *his right*. When therfore thou ſeeſt him vpon me, and *His*, and ſeeſt them by this way of *Confeſſion*, they ſhall not appear to me, as the

pinches

pinches of death, to decline my feare to *Hell*; (*for thou haſt not left thy holy one in Hell*, thy *Sonne* is not there) but theſe *ſpotts* vpon my *Breaſt*, and vpon my *Soule*, ſhal appeare to mee as the *Conſtellations* of the *Firmament*, to direct my Contemplation to that place, where thy *Son* is, *thy right hand*.

A PRAYER.

O Eternall, and moſt glorious God, who

as

are but the *letters*, in which thou haſt written thine owne *Name*, and conueyed thy ſelfe to mee; whether for a *preſent poſſeſsion*, by taking me now, or for a future *reuerſion*, by glorifying thy ſelfe in my ſtay here, I limit not, I condition not, I chooſe not, I wiſh not, no more then the houſe, or land that paſſeth by any *Ciuill* conueyance. Onely be thou euer preſent to me, O *my God*, and this *bed-chamber*, & thy bed-chamber

chamber ſhal be all one roome, and the cloſing of theſe bodily *Eyes* here, and the opening of the *Eyes* of my *Soule*, there, all one *Act*.

14. Idq; norant Criticis, Medici euenisſe Diebus.

The Phiſicians obſerue theſe accidents to haue fallen vpon the critical dayes.

14. MEDITATION.

I Would not make *Man* worſe then hee is;

is, Nor his Condition more miſerable then it is. But could I though I would? As a Man cannot *flatter God*, nor ouer prayſe him, ſo a Man cannot *iniure* Man, nor vnderualue him. Thus much muſt neceſſarily be preſented to his remembrance, that thoſe *falſe Happineſſes*, which he hath in this World, haue their *times*, & their *ſeaſons*, and their *Critical dayes*, & they are *Iudged*, and *Denominated* according to the times, when they

they befall vs. What poore *Elements* are our *happineſſes* made off, if *Tyme*, *Tyme* which wee can ſcarce conſider to be *any thing*, be an eſſential part of our hapines? All things are done in ſome *place*; but if we conſider *place* to be no more, but the next hollow *Superficies* of the *Ayre*; *Alas*, how thinne, & fluid a thing is *Ayre*, and how thinne a *filme* is a *Superficies*, and a *Superficies* of *Ayre*? All things are done in *time* too;

too; but if we consider *Tyme* to be but the *Measure of Motion*, and howsoeuer it may seeme to haue three *stations*, *past*, *present*, and *future*, yet the *first* and *last* of these are not (one is not, now, & the other is not yet). And that which you call *present*, is not [illegible] the same that it [illegible] when you began [illegible] it so in this *Line*, [illegible] you sound that [illegible] *present*, or that [illegible] *Iable*, now, the pre[illegible] the *Now* is past [illegible]

old
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neuer beene; If we consider, not *Eternity*, but *Perpetuity*, not that which had no *tyme* to beginne in, but which shall out-liue *Tyme* and be, when *Tyme shall bee no more*, what A *Minute* is the life of the Durablest *Creature*, compared to that? And what a Minute is Mans life in respect of the Sunnes, or of a tree? and yet how little of our *life* is *Occasion*, *opportunity* to receyue good in; and how litle of that *occasion*, doe wee appre-

apprehend, and lay hold of How busie, and perplexed a *Schoolmen*, is the *Happinesse* of Man here, that must bee made up with a *Watchfulnesse*, to lay hold upon *Occasion*, which is but a little peece of that, which is *Nothing*, *Tyme*? And yet the best things are *Nothing* without that. *Honors*, *Pleasures*, *Possessions*, presented to vs, out of time, in our decrepit, and distasted, & wrapprehend the *Age*, loose their

their *office*, & loose their *Name*. They are not *Honors* to vs, that shall neuer appeare, nor come abroad into the Eyes of the people, to receiue *Honor*, from them who giue it: Not *pleasures* to vs, who haue lost our sense to taste them, nor *possessions* to vs, who are departing from the possession of them. Youth is their *Critical Day*, that *Lodges* them, that *Denominates* them, that *inanimates*, and *informes* them, and makes them *Honors*,

Honors, and pleasures, and *possessions*, & when they come in an vnapprehensiue *Age*, they come as a *Cordiall* when the belliing out, as a *Pardon* when the Head is off. We reioyce in the Comfort of *fire*, but does any Man cleaue to it at *Midsomer*? We are glad of the freshnesse, & coolenes of a *Vault*, but does any Man keepe his *Christmas* there; or are the pleasures of the *Spring* acceptable in *Autumne*? If happinesse be

in the *season*; or in the *Clymate*; how much happier then are *Birdes* then *Men*, who can change the *Climate*, and accompany, and enioy the same season euer.

14. EXPOSTVLATION.

MY God, my God wouldest thou cal thy selfe the *Ancient of dayes*, if we were not to call our selues to an account for our *dayes*? wouldest thou chide vs for *standing idle here all the*

the day, if we were sure to haue more dayes, to make vp our harueſt? When thou bideſt vs *take no thought for to morrow; for ſufficient vnto the day (to euery day) is the euill thereof*, is this truely, abſolutely, to put of all that concernes the preſent life? When thou reprehendeſt the *Galatians* by thy Meſſage to them, *That they obſerued dayes, and Moneths, and Tymes, and Yeares*, when thou ſendeſt by the ſame *Meſſenger*, to for-

[redacted]

too; but if we conſider *Tyme* to be but the *Meaſure of Motion*, and howſoeuer it may ſeeme to haue three *ſtations*, *paſt*, *preſent*, and *future*, yet the *firſt* and *laſt* of theſe *are* not (one is not, now, & the other is not yet) And that which you call *preſent*, is not *now* the ſame that it was, when you began to call it ſo in this *Line*, (before you ſound that word, *preſent*, or that *Monoſyllable*, *now*, the preſent, & the *Now* is paſt,) if this

Ima-

Imaginary halfe-nothing; *Tyme* be of the Eſſence of our *Happineſſes*, how can they be thought *durable*? *Tyme* is not ſo; How can they bee thought to be? *Tyme* is not ſo, not ſo, conſidered in any of the *parts* thereof. If we conſider *Eternity*, into that, *Tyme* neuer Entred; *Eternity* is not an euerlaſting flux of *Tyme*; but Tyme is as a ſhort *parentheſis* in a longe *period*; and *Eternity* had bin the ſame, as it is, though time had

neuer

in the *season*, or in the *Clymate*; how much happier then are *Birdes* then *Men*, who can change the *Climate*, and accompany, and enioy the same season euer.

14. EXPOSTVLATION.

MY *God*, my *God* wouldest thou call thy selfe the *Ancient of dayes*, if we were not to call our selues to an account for our *dayes*? wouldest thou chide vs for *standing idle here all the*

Dan.7.9.

Mat.20.6.

the day, if we were sure to haue more dayes, to make vp our harueſt? When thou biddeſt vs *take no thought for to morrow; for sufficient vnto the day (to euery day) is the euill thereof*, is this truely, absolutely, to put of all that concernes the present life? When thou reprehendeſt the *Galatians* by thy Message to them, *That they obserued dayes, and Moneths, and Tymes, and Yeares*, when thou sendeſt by the same *Messenger*, to for-

6.34.

4.10.

2.16. bid the Coloſsians all *Criticall dayes, Indicatory dayes*; *Let no Man Iudge you*; *in reſpect of a holy-day, or of a new Moone, or of a Sabbath*, doeſt thou take away all Conſideration, all diſtinction of dayes? Though thou remoue them from being of the *Eſſence* of our *Saluation*; thou leauſt them for aſſiſtances, and for the *Exaltation* of our *Deuotion*; to fix our ſelues, at certaine *periodicall*, & *ſtationary times*, vpon the conſideration of

of thoſe things, which thou haſt done for vs, and the Criſis, the *triall*, the *Iudgment*, how thoſe things haue wrought vpon vs, and diſpoſed vs to a ſpirituall recouery, and conualeſcence. For there is to euery man *a day of ſaluation*, *Now is the acceptable time*, *now is the day of ſaluation*, And there is *a great day of thy wrath*, which no man ſhall be able to ſtand in; And there are *euill dayes before*, and therefore thou warneſt vs, and armeſt

2. Cor. 6. 2.

Apoc. 6. 17.

Eph.6.1. Vp, take vnto you the whole armor of God, that you may be able to stand in the euill day. So for the our daies must be critical to vs, as that by consideration of them we may make a Iudgment of our spirituall health, for that is the crisis of our bodily health;

3.Ioh.vi.2. Thy beloued seruant S. Ioh. wishes to Gaius, that he may prosper in his health so as his soule prospers; for if the Soule be sicke, the marrow of the Body is but water, if the Soule wither, the verdure and

the good estate of the body, is but an illusion, & the goodliest man, a fearefull ghost. Shall wee, O my God, determine our thoughts, & shal we neuer determin our disputations vpon our Clinicall, Clericall yeares, for particular men, and periodical yeres, for the life of states and kingdoms, and neuer cōsider these in our long life, & our interest in the euerlasting kingdome? We haue exercisd our curiosity in obseruing that Adam, the eldest of the eldest

deſt world, died in his *climacterical yere*, & Sem the eldeſt ſon of the next world, in his; *Abraha the father of the faithfull*, in his, & the bleſſed *Virgin Mary*, the garden, where the roor of faith grew, in hers. But they whoſe *Climacteriques* wee obſerue, imployd their obſeruation vpon their *critical dayes*, the working of thy promiſe of a *Meſſias* vpõ them. And ſhall we, *O my God*, make leſſe vſe of thoſe *dayes*, who haue more of thee, ſith

who haue not only the day of the *Prophets*, the firſt dayes, but the laſt daies, in which thou haſt ſpoken vnto vs, by thy Son? *We are the children of the day*, for thou haſt ſhined in as ful a Noone, vpon vs, as vpon the *Theſſalonians*; They who were of the *night*, (a *Night*, which they had ſuperinduc'd vpon theſelues) the *Phariſes*, pretended, *That if they had bin in their Fathers daies*, (thoſe *indicatory*, and *iudicatory*, thoſe *Critical dayes*)

Heb. 1. 2.

2. *Theſſ.* 5. 8.

Mat. 23. 30.

A

dayes) they would not haue been partakers of the bloud of the Prophets; And shal we who are in the day, these Daies, not of the Prophets, but of the Son, stone those Prophets againe, and crucifie that Son againe, for all those euident Indications, and critical Iudicatures which are afforded vs? Those oppos'd aduersaries of thy Son, the pharises with the Herodiās, watch'd a Critical day; Then whē the State was incens'd against him, they came to tempt

Mat. 22. 15.

tempt him in the dāgerous question of Tribute. They left him; & that day was the Critical day to the Saduces. The same day, saies thy Spirit, in thy word, the Saduces came to him to question him about the Resurrection, and them hee silenc'd; They left him; & this was the Critical day for the Scribe expert in the Law, who thought himself learneder then the Herodian, the Pharise or Saduce, and he tēpted him about the great Cōmāndement; & him Christ left

v. 23.

v. 34.

left without power of replying. When all was done, & that they wer about to begin their *circle* of vexation, and tentation again, *Christ* silences them so, that, as they had taken their *Critticall dayes*, to come, in *That*, and in *that* day, so *Christ* impoles a *Critticall* day vpon them; *From that day forth*, saies thy Spirit, *no man durst aske him any more questions*. This, *O my God*, my most blessed *God*, is a fearefull *Crisis*, a fearefull *Indication*,

V. 46.

tion, when we will study, and seeke, and finde, what *dayes* are fittest to forsake thee in; To day, Now *Religion* is in a *Neutralitie* in the *world*, and this is my *day*, the day of *libertie*; Now I may make *new friends* by changing my *old religiõ*, and this is my *day*, the *day of aduancement*. But *O my God*, with thy seruãt *Iacobs* holy boldnes, who *though thou tarriedst him, would not let thee goe, till thou hadst giuen him a blessing*, Though thou

Gen. 32. 26.

haue

haue laid me vpon my *bearſe*, yet thou ſhalt not depart from mee, from this bed, till thou haue giuen me a *Criſis*, a *Iudgment* vpon my ſelfe this
2 Pet. 3. 8 day. Since *a day is as a thouſand yeres with thee*, Let, *O Lord*, a *day*, be as a *weeke* to me; and in this one, let me cõſider *ſeuen daies*, ſeuen *critical daies*, and *iudge my ſelfe, that I be not iudged by thee*. Firſt, this is the day of thy *viſitatiõ*, thy comming to me, and would I looke to be welcome to thee, and

and not entertaine thee in thy comming to me? We meaſure not the *viſitations* of great perſons by their *apparel*, by their *equipage*, by the *ſolemnity* of their cõming, but by their very cõming; and therefore, howſoeuer thou come, it is a *Criſis* to me, that thou wouldeſt not looſe me, who ſeekſt me by any meanes. This leads me from my *firſt day*, thy *viſitation* by ſickneſſe, to a *ſecõd*, to the light, and teſtimony of my *Conſcience*. There I haue

haue an *euening*, & a *morning*, a sad guiltinesse in my *soule*; but yet a cheerfull rising of thy *Son* to; Thy *Euenings* and *Mornings* made *dayes* in the *Creation*, and there is no mention of *Nights*; My sadnesses for *sins* are *euenings*, but they determin not in *night*, but deliuer me ouer to the *day*, the day of a *Conscience* dejected, but then rectified, accused, but then acquitted, by thee, by him, who speaks thy word, & who is thy word, thy

Son,

Son, From this *day*, the *Crisis* and examinatiō of my *Cōscience*, breaks out my *third day*, my day of preparing, & fitting my selfe for a more especial *receiuing* of thy *Sonne*, in his *institutiō* of the *Sacrament*: In which *day* though there be many darke passages, & slippry steps, to them who wil entangle, and endanger themselues, in vnnecessary disputations, yet there are light houres inough, for any man, to goe his whole *iourney*

in-

intended by thee; to know, that that *Bread* and *Wine*, is not more really assimilated to my *body*, & to my *blood*, then the *Body* and *blood* of thy *Sonne*, is communicated to me in that action, and participation of that *bread*, and that *wine*. And hauing, O *my God*, walkd with thee these *three dayes*, The day of thy *visitation*, the day of my *Conscience*, The day of *preparing* for this seale of *Reconciliation*, I am the lesse afraid of

of the clouds or storms of my *fourth day*, the day of my *dissolution* & *trāsmigratiō* frō hence. Nothing deserues the name of *happines*, that makes the remēbrāce of *death* bitter; And *O death how bitter is the remēbrance of thee, to a man that liues at rest, in his possessions, the Man that hath Nothing to vexe him, yea vntō him, that is able to receiue meat?* Therefore hast thou, O my *God*, made this *sicknes*, in which I am not able to receiue meate; my

Ecclus. 41.1.

my *fasting day*, my *Eue*, to this great *festiual*, my *dissolution*. And this *day* of *death* shall deliuer me ouer to my *fift day*, the day of my *Resurrection*, for how long a *day* soeuer thou make that *day* in the *graue*, yet there is no *day* between that, and the *Resurrection*. Then wee shall all bee inuested, reapparelled in our owne *bodies*; but they who haue made iust vse of their former *dayes*, be superinuested with *glorie*, where-

wheras the others, condemned to their *olde clothes*, their *sinfull bodies*, shall haue *Nothing* added, but *immortalitie* to *torment*. And this *day* of awaking me, and reinuesting my *Soule*, in my *body*, and my *body* in the body of *Christ*, shall present mee, *Bodie*, and *Soule*, to my *sixt day*, *The day of Iudgement*, which is twelve, and most literally, the *Critical*, the *Decretory day*, both because all *Iudgement* shall bee manifested to *me* then, and

and *I* shall assist in iudging the world then, and because then, that *Iudgement* shall declare to me, and possesse mee of thy *Seuenth day*, my *Euerlasting Sabbath* in thy *rest*, thy *glory*, thy *ioy*, thy *sight*, thy *selfe*, and where I shall liue as long, without reckning any more *Dayes* after, as thy *Sonne*, and thy *Holy Spirit* liued with thee, before you three made any *Dayes* in the *Creation*.

14. PRAY-

14. PRAYER.

O Eternall and most gracious *God*, who though thou didst permit *darknesse* to be before *light* in the *Creation*, yet in the making of *light*, didst so multiplie that *light*, as that it enlightned not the *day* only, but the *night* too, though thou haue suffered some *dimnesse*, some clouds of *sadnesse* & disconsolatenesse to shed themselues vpon my *soule*, I humbly blesse

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and thankfully glorifie thy holy name, that thou haſt afforded mee the *light* of thy *ſpirit*, againſt which the *prince of darkeneſſe* cannot preuaile, nor hinder his illumination of our darkeſt nights, of our ſaddeſt thoughts. Euen the viſitation of thy moſt bleſſed *Spirit*, vpon the bleſſed *Virgin*, is called an *ouerſhadowing*: There was the preſence of the *Holy Ghoſt*, the fountaine of all *light*, and yet an *ouerſhadowing*; Nay except

except there were ſome *light*, there could bee no *ſhadow*. Let thy merciſull prouidence ſo gouerne all in this *ſickneſſe*, that I neuer fall into vtter *darkneſſe*, *ignorance of thee*, or *inconſideration of my ſelfe*; and let thoſe *ſhadowes* which doe fall vpon mee, *faintneſſes of Spirit*, and *condemnations of my ſelfe*, bee ouercome by the power of thine irreſiſtible *light*, the *God* of *conſolation*; that when thoſe *ſhadowes* haue done their office

vs; wee lie downe in a hope, that wee ſhall riſe the ſtronger; and we lie downe in a knowledge, that wee may riſe no more. *Sleepe* is an *Opiate* which giues vs *reſt*, but ſuch an *Opiate*, as perchance, being vnder it, we ſhall wake no more. But though naturall

God, who wrought and perfected his worke, before *Nature* began, (for *Nature* was but his *apprentice*, to learne in the firſt *ſeuen-daies*, and now is his *ſeruant*, and works vnder him) God, I ſay, intended *ſleepe* only for the *refreſhing* of man by bodily reſt, and not for a *ſimilitude* of death, for

vs; wee lie downe in a hope, that wee ſhall riſe the ſtronger; and we lie downe in a knowledge, that wee may riſe no more. *Sleepe* is an *Opiate* which giues vs *reſt*, but ſuch an *Opiate*, as perchance, being vnder it, we ſhall wake no more. But though naturall men, who haue induced ſecondary and figuratiue conſiderations, haue found out this ſecond, this *emblematicall* vſe of *ſleepe*, that it ſhould be a *repreſentation of death*, *God*,

God, who wrought and perfected his worke, before *Nature* began, (for *Nature* was but his *apprentice*, to learne in the firſt *ſeuen daies*, and now is his *foreman*, and works next vnder him) *God*, I ſay, intended *ſleepe* onely for the *refreſhing* of man by bodily reſt, and not for a *figure of death*, for he intended not *death* it ſelfe then. But *Man* hauing induced *death* vpon himſelfe, *God* hath taken *Mans Creature*, *death*, into his hand, and men-

ded it; and whereas it hath in it ſelfe a fearefull forme and aſpect, ſo that Man is afraid of his own *Creature*, *God* preſents it to him, in a *familiar*, in an *aſſiduous*, in an *agreeable*, and *acceptable* forme, in *ſleepe*, that ſo when hee awakes from *ſleepe*, and ſaies to himſelfe, ſhall I bee no otherwiſe when I am dead, than I was euen now, when I was aſleep, hee may bee aſhamed of his waking *dreames*, and of his *Melancholique* fancying out a horrid and an

an affrightfull figure of that *death* which is ſo like ſleepe. As then wee need *ſleepe* to liue out our *threeſcore and ten yeeres*, ſo we need *death*, to liue that *life* which we cannot *out-liue*. And as *death* being our *enemie*, *God* allowes vs to defend our ſelues againſt it (for wee *victuall* our ſelues againſt *death*, *twice* euery day, as often as we *eat*) ſo *God* hauing ſo ſweetned *death* vnto vs, as hee hath in *ſleepe*, wee put our ſelues into our

Enemies hands *once* euery day; ſo farre, as *ſleepe* is *death*; and *ſleepe* is as much *death*, as *meat* is *life*. This then is the *miſery* of my *ſickneſſe*, That death as it is produced from mee, and is mine owne *Creature*, is now before mine *Eies*, but in that forme, in which *God* hath mollified it to vs, and made it acceptable, in *ſleepe*, I cannot ſee it: how many *priſoners*, who haue euen hollowed themſelues their *graues* vpon that

that *Earth*, on which they haue lien long vnder heauie fetters, yet at this *houre* are *aſleepe*, though they bee yet working vpon their owne *graues*, by their owne *waight*? hee that hath ſeene his *friend* die to *day*, or knowes hee ſhall ſee it to *morrow*, yet will ſinke into a ſleepe betweene. I cannot; and oh, if I be entring now into *Eternitie*, where there ſhall bee no more diſtinction of *houres*, why is it al my buſineſſe now

now *to tell Clocks*? why is none of the *beauineſſe* of my *heart*, diſpenſed into mine *Eie-lids*, that they might fall as my heart doth? And why, ſince I haue loſt my delight in all *obiects*, cannot I diſcontinue the facultie of ſeeing them, by cloſing mine Eies in *ſleepe*? But why rather being entring into that preſence, where I ſhall wake continually and neuer ſleepe more, doe I not interpret my continuall waking here, to bee

bee a *paraſceue*, and a *preparation* to that?

15. EXPOSTVLATION.

MY *God*, my *God*, I know, (for thou haſt ſaid it) *That he that keepeth* Iſrael, *ſhall neither ſlumber, nor ſleepe*: But ſhall not that *Iſrael*, ouer whom thou watcheſt, ſleepe? I know, (for thou haſt ſaid it) that there are Men, *whoſe damnation ſleepeth not*; but ſhall not they to whom thou art *Saluation*,

Pſa. 121. 1.

2 *Pet.* 2. 3.

on, ſleepe? or wilt thou take from them that *euidence*, and that *teſtimony*, that they are thy *Iſrael*, or thou their *ſaluation*? *Thou giueſt thy beloued ſleepe.* Shall I lacke that *ſeale* of thy *loue*? *You ſhall lie downe, and none ſhall make you afraid*; ſhal I bee *outlawd* from that *protection*? Ionas *ſlept in one dangerous ſtorme*, and *thy bleſſed Sonne in another*. Shall I haue no vſe, no benefit, no application of thoſe great *Examples*? *Lord, if hee ſleepe, he*

Pſa. 127 1.
Leu. 26. 6.
Ion. 1. 5.
Mat. 8. 24.

he ſhall doe well, ſay thy *Sonnes Diſciples* to him, of *Lazarus*; And ſhall there bee no roome, for that *Argument* in me? or ſhall I bee open to the contrary? If I ſleepe not, ſhall I not bee well, in their ſenſe? Let me not, O my *God*, take this too *preciſely*, too *literally*: *There is that neither day nor night ſeeth ſleepe with his eies*, ſaies thy wiſe ſeruant *Solomon*; and whether hee ſpeake that of *worldly Men*, or of Men that *ſeeke wiſdome*, whe-

Io. 11. 12.
Eccleſ. 8. 16.

whether in *iuſtification* or *condemnation* of their watchfulneſſe, we can not tell: wee can tell, *That there are men, that cannot ſleepe, till they haue done miſchiefe*, and then they can; and wee can tell that *the rich man cannot ſleepe, becauſe his abundance will not let him. The tares were ſowen when the husbandmen were aſleepe*; And the elders thought it a probable excuſe, a credible lie, that the watchmen which kept the Sepulchre

Pro. 4. 16.

Eccleſ. 5.12.

Mat. 13. 25. 28.13.

chre, ſhould ſay, *that the bodie of thy ſon was ſtolne away, when they were aſleepe*: Since thy bleſſed *Sonne* rebuked his Diſciples for *ſleeping*, ſhall I murmure becauſe I doe not ſleepe? If *Samſon* had ſlept any longer in *Gaza*, he had beene taken; And when he did ſleepe longer with *Delilah*, he was taken. *Sleepe* is as often taken for *naturall death* in thy *Scriptures*, as for *naturall reſt*. Nay ſometimes *ſleepe* hath ſo heauy aſenſe, as to

26. 40.

Iud. 16. 3.

verſ. 19.

[redacted]

Eph. 5. 14.

1 Thes. 5. 6.

Ier. 51. 39.

to bee taken for *ſinne it ſelfe*, as well as for the puniſhment of *ſinne*, *Death*. Much comfort is not in much ſleepe, when the moſt fearefull and moſt irreuocable Malediction is preſented by thee, in a *perpetuall ſleepe*. *I will make their feaſts, and I will make them drunke, and they ſhall ſleepe a perpetuall ſleepe, and not wake.* I muſt therefore, O my God, looke farther, than into the very act of ſleeping, before I miſ-interpret

pret my waking: for ſince I finde thy whole hand light, ſhall any *finger* of that hand ſeeme heauy? ſince the whole ſickneſſe is thy *Phyſicke*, ſhall any accident in it, bee my poiſon, by my murmuring? The name of *Watchmen* belongs to our *profeſſion*; Thy *Prophets* are not onely *ſeers*, indued with a *power* of ſeeing, able to ſee, but *Watchmen*, euermore in the *Act* of ſeeing. And therefore giue me leaue, O my bleſſed God,

God, to inuert the words of thy *Sonnes Spouſe*; ſhe ſaid, *I ſleepe, but my heart waketh*; I ſay, I *wake, but my heart ſleepeth*; My body is in a ſicke wearineſſe, but my ſoule in a peacefull reſt with thee; and as our *eies*, in our health, ſee not the *Aire*, that is next them, nor the *fire*, nor the *ſpheares*, nor ſtop vpon any thing, till they come to *ſtarres*, ſo my *eies*, that are open, ſee nothing of this world, but paſſe through all that, and fix them-

Can. 5.8

themſelues vpon thy *peace*, and *ioy*, and *glory* aboue. Almoſt as ſoone as thy *Apoſtle* had ſaid, *Let vs not ſleepe*, leſt we ſhould be too much diſcomforted, if we did, he ſaies againe, *whether we wake or ſleepe, let vs liue together with Chriſt.* Though then this *abſence of ſleepe*, may argue the *preſence of death* (the *Originall* may exclude the *Copie*, the *life*, the *picture*) yet this gentle *ſleepe*, and reſt of my *ſoule* betroths mee to thee,

1 *Theſ.* 5.6.

verſ. 10.

thee, to whom I ſhall bee married *indiſſolubly*, though by this way of *diſſolution*.

15. PRAYER.

O Eternall and moſt gracious *God*, who art able to make, and doſt make the *ſicke bed* of thy ſeruants, *Chappels of eaſe* to them, and the *dreames* of thy ſeruants, *Prayers*, and *Meditations* vpon thee, let not this continuall watchfulnes of

of mine, this inabilitie to ſleepe, which thou haſt laid vpon mee, bee any *diſquiet*, or *diſcomfort* to me, but rather an argument, that thou wouldeſt not haue me ſleepe in thy *preſence*. What it may indicate or ſignifie, concerning the ſtate of my *body*, let them conſider to whom that conſideration belongs; doe thou, who onely art the *Phyſitian* of my *ſoule*, tell her, that thou wilt afford her ſuch *defenſatiues* as that ſhee ſhall wake

wake euer towards thee, and yet euer *ſleepe* in *thee*; & that through all this ſickneſſe, thou wilt either preſerue mine vnderſtanding, from all decaies and diſtractions, which theſe watchings might occaſion, or that thou wilt reckon, and account with me, from before thoſe violencies, and not call any peece of my *ſickneſſe*, a *ſinne*. It is a heauy, and indelible ſinne, that I brought into the world with me; It is a heauy and innumerable

merable multitude of ſins, which I haue heaped vp ſince; I haue ſinned *behind thy backe* (if that can be done) by wilfull abſteining from thy *Congregations*, and omitting thy *ſeruice*, and I haue ſinned *before thy face*, in my *hypocriſies* in Prayer, in my *oſtentation*, and the mingling a reſpect of *my ſelfe*, in preaching thy Word; I haue ſinned in my *faſting* by repining, when a penurious fortune hath kept mee low; And I haue

ſinned euen in that fulneſſe, when I haue been at thy table, by a negligent examination, by a wilfull preuarication, in receiuing that heauenly *food* and *Phyſicke*. But, as I know, O my gracious *God*, that for all thoſe ſinnes committed ſince, yet thou wilt conſider me, as I was in thy *purpoſe*, when thou wroteſt my name in the *booke of Life*, in mine *Election*: ſo into what deuiations ſoeuer I ſtray, and wander, by occa-

occaſion of this ſickneſs, O *God*, returne thou to that *Minute*, wherein thou waſt pleaſed with me, and conſider me in that *condition*.

16. Et properare meum clamant, è Turre propinqua, Obſtreperæ Campanæ aliorum in funere, funus.

From the bels of the church adioyning, I am daily remembred of my buriall in the funeralls of others.

16. MEDITATION.

Magius. VVE haue a *Conuenient Author*, who writ a *Diſcourſe of Bells* when hee was Priſoner in

in *Turky*. How would hee haue enlarged himſelfe, if he had beene my *fellow Priſoner* in this *ſicke bed*, ſo neere to that *ſteeple*, which neuer ceaſes, no more than the *harmony of the ſpheres*, but is more heard. When the *Turkes* tooke *Conſtantinople*, they melted the *Bells* into *Ordnance*; I haue heard both *Bells* and *Ordnance*, but neuer been ſo much affected with thoſe, as with theſe *Bells*. I haue lien neere a *ſteeple*, in which *Antwerp*

Roan.

there are ſaid to be more than *thirty Bels*; And neere another, where there is one ſo bigge, a that the *Clapper* is ſaid to weigh more than *ſix hundred pound*; yet neuer ſo affected as here. Here the *Bells* can ſcarſe ſolemniſe the fuherall of any perſon, but that I knew him, or knew that hee was my *Neighbour*: we dwelt in houſes neere to one another before, but now hee is gone into that houſe, into which I muſt follow

low him. There is a way of correcting the *Children* of great perſons, that other *Children* are corrected in their *behalfe*, and in their *names*, and this workes vpon them, who indeed had more deſerued it. And when theſe *Bells* tell me, that now one, and now another is buried, muſt not I acknowledge, that they haue the *correction* due to me, and paid the *debt* that I owe? There is a ſtory of a *Bell* in a *Monaſtery*, which, when

Rocchs.

Roan.

that the *Clapper* is ſaid to weigh more than *ſix hundred pound*, yet neuer ſo affected as here. Here the *Bells* can learle ſolemniſe the funerall of any perſon, but that I knew him, or knew that hee was my *Neighbour*: we dwelt in houſes neere to one another before, but now hee is gone into that houſe, into which I muſt follow

are corrected in their *halfe*, and in their *naines*, and this workes vpon them, who indeed had more deſerued it. And when theſe *Bells* tell me, that now one, and now another is buried, muſt not I acknowledge, that they haue the *correction* due to me, and paid the *debt* that I owe? There is a ſtory of a *Bell* in a *Monaſtery*, which, when

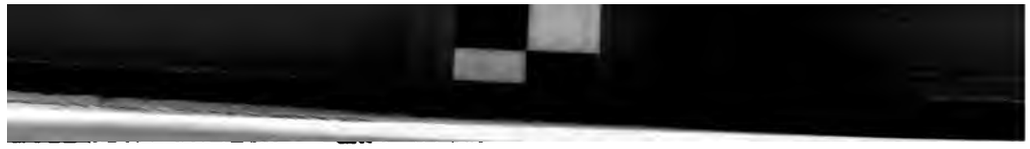
Rocchæ.

any of the houſe was ſicke to death, rung alwaies *voluntarily*, and they knew the ineuitableneſſe of the danger by that. It rung once, when no man was ſick; but the next day one of the houſe, fell from the *ſteeple*, and died, and the *Bell* held the reputation of a *Prophet* ſtill. If theſe *Bells* that warne to a *Funerall* now, were appropriated to none, may not I, by the houre of the *funerall*, ſupply? How many men that ſtand at an *exe-*

execution, if they would aske, for what dies that Man, ſhould heare their owne faults condemned, and ſee themſelues executed, by *Atturney*? We ſcarce heare of any man *preferred*, but wee thinke of our ſelues, that wee might very well haue beene that *Man*; Why might not I haue beene that *Man*, that is carried to his *graue* now? Could I fit my ſelfe, to *ſtand*, or *ſit* in any Mans *place*, & not to lie in any mans *graue*?

I may lacke much of the *good parts* of the meaneſt, but I lacke nothing of the *mortality* of the weakeſt; They may haue acquired better *abilities* than I, but I was borne to as many *infirmities* as they. To be an *incumbent* by lying down in a *graue*, to be a *Doctor* by teaching *Mortification* by *Example*, by *dying*, though I may haue *ſeniors*, others may be *elder* than I, yet I haue proceeded apace in a good *Vniuerſity*, and gone a great

greatway in a little time, by the furtherance of a vehement *feuer*; and whomſoeuer theſe *Bells* bring to the ground to day, if hee and I had beene compared yeſterday, perchance I ſhould haue been thought likelier to come to this preferment, then, than he *God* hath kept the power of *death* in his owne hands, leſt any Man ſhould *bribe death*. If man knew the *gaine of death*, the *eaſe of death*, he would ſolicite, he would pro-



prouoke death to aſſiſt him, by any hand, which he might vſe. But as when men ſee many of their owne profeſſions preferd, it miniſters a hope that that may light vpon them; ſo when theſe hourely *Bells* tell me of ſo many *funerals* of men like me, it preſents, if not a *deſire* that it may, yet a *comfort* whenſoeuer mine ſhall come.

16. Ex-

16. Expostvlation.

MY *God*, my *God*, I doe not expoſtulate with *thee*, but with *them*, who dare doe that: Who dare expoſtulate with *thee*, when in the voice of thy *Church*, thou giueſt allowance, to this *Ceremony* of *Bells* at *funeralls*. Is it enough to refuſe it, becauſe it was in vſe amongſt the *Gentiles*? ſo were *funeralls* too. Is it becauſe ſome *abuſes* may haue crept

crept in, amongſt *Chriſtians?* Is that enough, that their ringing hath been ſaid to driue away *euill ſpirits?* Truly, that is ſo rarre true, as that the *euill ſpirit* is vehemently vexed in their ringing, herefore, becauſe that action brings the *Congregation* together, and vnites *God* and his *people*, to the deſtruction of that *Kingdome*, which the *euill ſpirit* vſurps. In the firſt *inſtitution* of thy *Church*, in this world, in the foundation of thy

thy *Militant Church*, amongſt the *Iewes*, thou didſt appoint the calling of the *aſſembly* in, to bee by *Trumpet*, and when they were in, then thou gaueſt them the ſound of *Bells*, in the *garment* of thy *Prieſt*: In the *Triumphant Church*, thou imploieſt both too, but in an inuerted *Order*; we enter into the *Triumphant Church* by the ſound of *Bells*, (for we *enter* when we *die*;) And then we receiue our further *edification*, or *conſummation*,

Num. 10 1.

Exo. 18.

cerne him, ſo doe theſe *bells*; That which rung yeſterday, was to conuay him out of the *world*, in his *waunt*, in his *ſoule*: that which rung to day, was to bring him in his *Reare*, in his *body*, to the *Church*: And thus continuing of ringing after his *entring*, is to bring him to mee in the *application*. Where I lie, I could heare the *Pſalme*, and did ioine with the *Congregation* in it; but I could not heare the *Sermon*; and theſe latter *bells*

bells are a *repetition Sermon* to mee. But, O my *God*, my *God*, doe I, that haue this *feauer*, need other *remembrances* of my *Mortalitie*? Is not mine owne *hollow voice*, voice enough to pronounce that to me? Need I looke vpon a *Deaths-head* in a *Ring*, that haue one in my *face*? or goe for *death* to my *Neighbours* houſe, that haue him in my *boſome*? We cannot, wee cannot, O my *God*, take in too many *helps* for religious *duties*,

[redacted]

as thou loueſt a *good Chriſtian*: and though *Grace* bee meerely from thee, yet thou doeſt not plant *Grace* but in *good natures*.

16. PRAYER.

O Eternall and moſt gracious *God*, who hauing conſecrated our liuing *bodies*, to thine owne *Spirit*, and made vs *Temples of the holy Ghoſt*, doeſt alſo requir a reſpect to bee giuen t theſe

theſe *Temples*, euen when the *Prieſt* is gone out of them; To theſe *bodies*, when the *ſoule* is departed from them; I bleſſe, and glorifie thy *Name*, that as thou takeſt care in our life, of euery haire of our head, ſo doeſt thou alſo of euery graine of *aſhes* after our death. Neither doeſt thou only doe good to vs all, in *life* and *death*, but alſo wouldeſt haue vs doe good to one another, as in a holy *life*, ſo in thoſe things which accompanie

nie our *death* : In that Contemplation I make account that I heare this dead brother of ours, who is now carried out to his *buriall*, to ſpeake to mee, and to *preach* my *funerall Sermon*, in the voice of theſe *Bells*. In him, O *God*, thou haſt accompliſhed to mee, euen the requeſt of *Dives* to *Abraham* ; *Thou haſt ſent one from the dead to ſpeake vnto mee.* He ſpeakes to mee aloud from that *ſteeple* ; hee whiſpers to mee at theſe *Curtaines*,

Curtaines, and hee ſpeaks thy *words* ; *Bleſſed are the dead which die in the Lord, from henceforth. Let this praier* therfore, O my *God*, be as my *laſt gaſpe*, my *expiring*, my *dying* in *thee* ; That if this bee the houre of my *tranſmigration*, I may die the *death* of a *ſinner*, drowned in my *ſinnes*, in the *bloud* of thy *Sonne* ; And if I liue longer, yet I may now *die* the *death* of the *righteous*, *die* to *ſinne* ; which *death* is a *reſurrection* to a new *life*. Thou

Apoc. 14 13.

body, whereof I am a *member*. And when ſhe *buries a Man*, that action concernes me; All *mankinde* is of one *Author*, and is one *volume*; when one Man dies, one *Chapter* is not *torne* out of the *booke*, but *tranſlated* into a better *language*; and euery *Chapter* muſt be ſo *tranſlated*; God emploies ſeuerall *tranſlators*; ſome peeces are tranſlated by *Age*, ſome by *ſickneſſe*, ſome by *warre*, ſome by *iuſtice*; but *Gods* hand is in euery *tranſlation*; and his

his hand ſhall binde vp all our ſcattered leaues againe, for that *Librarie* where euery *booke* ſhall lie open to one another: As therefore the *Bell* that rings to a *Sermon*, calls not vpon the *Preacher* onely, but vpon the *Congregation* to come; ſo this *Bell* calls vs all: but how much more *mee*, who am brought ſo neere the *doore* by this *ſickneſſe*. There was a *contention* as farre as a *ſuite*, (in which both *pietie* and *dignitie*, *religi-*

on, and *eſtimation*, were mingled) which of the religious *Orders* ſhould ring to *praiers* firſt in the *Morning*; and it was *determined*, that *they ſhould ring firſt that roſe earlieſt*. If we vnderſtand aright the *dignitie* of this *Bell*, that tolls for our *euening prayer*, wee would bee glad to make it ours, by riſing early, in that *application*, that it might bee ours, as wel as his, whoſe indeed it is. The *Bell* doth toll for him that *thinkes* it doth; and though

though it *intermit* againe, yet from that *minute*, that that occaſion wrought vpon him, hee is vnited to *God*. Who caſts not vp his *Eie* to the *Sunne* when it riſes? but who takes off his *Eie* from a *Comet*, when that breakes out? who bends not his *eare* to any *bell*, which vpon any occaſion rings? but who can remoue it from that *bell*, which is paſſing a *peece of himſelfe* out of this *world*? No Man is an *Iland*, intire of it ſelfe;

neſſe of his ſight, to become a *ſuperintendent*, an *ouerſeer*, a *Biſhop*, to as many as heard his *voice*, in this *bell*, and to giue vs a *confirmation* in this action? Is this one of thy waies *to raiſe ſtrength out of weakneſſe*, to make him who cannot riſe *from his bed*, nor ſtirre *in his bed*, come *home* to *me*, and in this ſound, giue me the ſtrength of *healthy* and vigorous *inſtructions*? O my God, my God, what *Thunder* is not a *well-tuned Cymball*,

what

what *hoarſeneſſe*, what *harſhneſſe* is not a cleare *Organ*, if thou bee pleaſed to ſet *thy voice* to it? and what *Organ* is not well plaied on, if thy *hand* bee vpon it? Thy *voice*, thy *hand* is in this *ſound*, and in this *one ſound*, I heare this *whole Conſort*. I heare thy *Iaacob* call vnto his *ſonnes*, and ſay; *Gather your ſelues together, that I may tell you what ſhall befall you in the laſt daies*. He ſaies, *That which I am now, you muſt bee then*. I

Gen. 49. 1.

heare

which *tolls* for another, before it come to *ring out*, may take in me too. As *death is the wages of ſinne*, it is *due* to mee; As death is *the end of ſickneſſe*, it belongs to *mee*; And though ſo diſobedient a *ſeruant* as I, may be afraid to *die*, yet to ſo mercifull a *Maſter* as thou, I cannot be afraid to *come*; And therefore, *into thy hands*, O my *God*, I *commend my ſpirit*; A *ſurrender*, which I know thou wilt accept, whether I *liue* or *die*; for thy

thy *ſeruant Dauid* made it, when he put himſelfe into thy protection for his life; and thy bleſſed *Sonne* made it, when hee deliuered vp his *ſoule* at his *death*; declare thou thy will vpon mee, O *Lord*, for *life* or *death*, in thy time; receiue my *ſurrender* of my ſelfe now, *Into thy hands, O Lord, I commend my ſpirit.* And being thus, O my *God*, prepared by thy *correction*, mellowed by thy chaſtiſement, and conformed to thy will,

Pſal. 31. 5.

will, by thy *Spirit*, hauing receiued thy *pardon* for my *soule*, and asking no *reprieue* for my *body*; I am bold, O *Lord*, to bend my *prayers* to thee, for his *assistance*, the voice of whose *bell* hath called me to this *deuotion*. Lay hold vpon his *soule*, O *God*, till that *soule* haue throughly considered his *account*, and how few *minutes* soeuer it haue to remaine in that *body*, let the power of thy *Spirit* recompence the shortnesse of time

time, and perfect his *account*, before he passe away: present his *sinnes* so to him, as that he may *know* what thou forgiuest, & not doubt of thy *forgiuenesse*; let him *stop* vpon the *infiniteneſſe* of those *sinnes*, but *dwell* vpon the *infiniteneſſe* of thy *Mercy*: let him discerne his owne *demerits*, but wrap himselfe vp in the *merits* of thy *Sonne*, *Christ Iesus*: Breath inward *comforts* to his *heart*, and affoord him the power of giuing

such outward *testimonies* thereof, as all that are about him may deriue comforts from thence, and haue this *edification*, euen in this *dissolution*, that though the *body* be going the way of all *flesh*, yet that *soule* is going the way of all *Saints*. When thy *Sonne* cried out vpon the *Crosse*, *My God, my God; Why hast thou forsaken me?* he spake not so much in his *owne Person*, as in the person of the *Church*, and of his afflicted *members*, who in

in deep distresses might feare thy *forsaking*. This *patient*, O most blessed *God*, is one of *them*; In his behalfe, and in his name, heare thy *Sonne* crying to thee, *My God, my God, Why hast thou forsaken me?* and forsake him not; but with thy *left hand* lay his *body* in the *graue*, (if that bee thy *determination* vpon him) and with thy *right hand* receiue his *soule* into thy *Kingdome*, and vnite *him* & *vs* in one *Cõmunion of Saints*. Amen.

18. ——At inde Mortuus es, Sonitu celeri, pulſuque agitato.

The bell rings out, and tells me in him, that I am dead.

18. MEDITATION.

THe *Bell* rings out; the *pulſe* thereof is changed; the *tolling* was a *faint*, and *intermitting pulſe*, vpon one ſide; this *ſtronger*, and argues *more* and *better life*. His *ſoul*

ſoule is gone out; and as a Man who had a leaſe of 1000. *yeeres* after the expiration of a ſhort one, or an *inheritance* after the *life* of a Man in a *Conſumption*, he is now entred into the poſſeſſion of his *better eſtate*. His *ſoule* is gone; *whither*? Who ſaw it *come in*, or who ſaw it *goe out*? *No body*; yet euery body is ſure, he *had one*, and *hath none*. If I will aske meere *Philoſophers*, what the *ſoule* is, I ſhall finde amongſt them, that will

tell me, it is nothing, but the *temperament* and *harmony*, and *iuſt and equall compoſition of the Elements in the body*, which produces all thoſe *faculties* which we aſcribe to the *ſoule*; and ſo, in it ſelfe is *nothing*, no *ſeperable ſubſtance*, that ouerliues the *body*. They ſee the *ſoule* is nothing elſe in other *Creatures*, and they affect an *impious humilitie*, to think *as low* of *Man*. But if my *ſoule* were no more than the ſoule of a *beaſt*,

I

I could not thinke ſo; that *ſoule* that can *reflect* vpon it ſelfe, *conſider* it ſelfe, is *more* than ſo. If I will aske, not meere *Philoſophers*, but *mixt* Men, *Philoſophicall Diuines*, *how* the *ſoule*, being a *ſeparate ſubſtance*, enters into *Man*, I ſhall finde ſome that will tell me, that it is by *generation*, & *procreation* from *parents*, becauſe they thinke it hard, to charge the *ſoule* with the guiltineſſe of *Originall* ſinne, if the *ſoule* were infuſed

into a *body*, in which it muſt neceſſarily grow *foule*, and contract *originall ſinne*, whether it *will* or *no*; and I ſhall finde ſome that will tell mee, that it is by *immediate infuſion from God*, becauſe they think it hard, to maintaine an *immortality* in ſuch a *ſoule*, as ſhould be begotten, and deriued with the *body* frō *Mortall parents*. If I will aske, not *a few men*, but almoſt *whole bodies*, *whole Churches*, what becomes of the *ſoules* of the *righteous*,

teous, at the *departing* thereof from the *body*, I ſhall bee told by ſome, *That they attend an expiation, a purification in a place of torment*; By ſome, that *they attend the fruition of the ſight of God, in a place of reſt*; *but yet, but of expectation*; By ſome, *that they paſſe to an immediate poſſeſſion of the preſence of God*. *S. Auguſtine* ſtudied the *Nature* of the *ſoule*, as much as any thing, but the *ſaluation of the ſoule*; and he ſent an expreſſe *Meſſen-*

fected, to ſee a cleere & ſweet *Riuer* in the *Morning*, grow a *kennell* of muddy land water by *noone*, and condemned to the ſaltneſſe of the *Sea* by *night*? And how lame a *Picture*, how faint a *repreſentation*, is that, of the precipitatiō of mans body to *diſſolution*? Now all the parts built vp, and knit by a louely *ſoule*, now but a *ſtatue* of *clay*, and *now*, o these limbs melted off, as if that *clay* were but *ſnow*, and now, the whole *houſe* is but a

hand-

handfull of ſand, ſo much *duſt*, and but *a pecke of Rubbidge*, ſo much *bone*. If *he*, who, as this *Bell* tells mee, is gone now, were ſome *excellent Artificer*, who comes to him for a *clocke*, or for a *garment* now? or for *counſaile*, if hee were a *Lawyer*? If a *Magiſtrate*, for *iuſtice*? Man before hee hath his *immortall ſoule*, hath a *ſoule* of *ſenſe*, and a *ſoule* of *vegitation* before that? This *immortall ſoule* did not forbid other *ſoules*, to be in

vs

vs before, but when this *ſoule* departs, it carries all with it; no more *vegetation*, no more *ſenſe*: ſuch a *Mother in law* is the *Earth*, in reſpect of our *naturall Mother*; in her *wombe* we *grew*; and when ſhe was deliuered of vs, wee were planted in ſome *place*, in ſome *calling* in the *world*; In the wombe of the Earth, wee *diminiſh*, and when ſhee is *deliuered* of vs, our *graue* opened for another, wee are not *tranſplanted*, but *tranſ-*

ported,

ported, our *duſt* blowne away with *prophane duſt*, with euery *wind*.

18. Expostvlation.

MY *God*, my *God*, if *Expoſtulation* bee too bold a word, doe thou *molliſie* it with another; let it be *wonder* in my ſelfe; let it bee but *probleme* to others; but let me aske, why wouldeſt thou not ſuffer thoſe, that ſerue thee in *holy ſeruices*, to doe any *Leuit.* 21 1.

office

office about the *dead*, nor *aſsiſt* at their *funerall*? Thou hadſt no *Counſellor*, thou needeſt none; thou haſt no *Controller*, thou admitteſt none. Why doe I aske? in *Ceremoniall things* (as that was) any *conuenient reaſon* is enough; who can bee ſure to propoſe that *reaſon*, that moued thee in the inſtitution thereof? I ſatisfie my ſelfe with this; that in thoſe *times*, the *Gentiles* were ouerfull, of an ouer-reuerent reſpect to the *memory*

mory of the dead: a great part of the *Idolatry* of the *Nations*, flowed from that; an *ouer-amorous deuotion*, an *ouer-zealous celebrating*, and *ouer-ſtudious preſeruing* of the *memories*, and the *Pictures* of ſome *dead perſons*: And by *the vaine glory of men, they entred into the world*; and their *ſtatues*, and *pictures* contracted an opinion of *diuinity*, by *age*: that which was at firſt, but a *picture* of a *friend*, grew a *God* in time, as the *wiſe* *man* Sap. 14. 14.

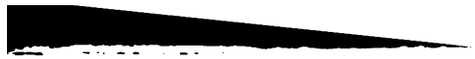
Sap. 13. 9.

man notes, *They called them Gods, which were the worke of an ancient hand.* And ſome haue aſſigned a *certaine time*, when a *picture* ſhould come out of *Minority*, and bee at *age*, to bee a *God*, in 60. yeeres after it is made. Thoſe *Images* of *Men*, that had *life*, and ſome *Idols* of other things, which neuer had any *being*, are by one common name, called promiſcuouſly, *dead*, and for that the *wiſe man* reprehends the *Idolatrer*; for

Sap. 13. 18.

Eſay 8. 14.

for health he praies to that which is weake, and for life he praies to that which is dead. Should we doe ſo, ſaies thy *Prophet*; *ſhould we goe from the liuing to the dead?* So much ill then, being occaſioned, by ſo much religious *cõplement* exhibited to the *dead*; thou *ô God*, (*I think*) wouldeſt therefore inhibit thy *principall holy ſeruants*, from contributing any thing at all to this dangerous *intimation* of *Idolatry*; and that the people might ſay, ſurely thoſe



thoſe *dead men*, are not ſo much to bee magnified, as men miſtake, ſince *God* will not ſuffer his *holy officers*, ſo much as to *touch* them, not to *ſee* them. But thoſe dangers being remoued, thou, O my *God*, doſt certainly allow, that we ſhould doe *offices* of *piety* to the *dead*, and that we ſhould draw *inſtructions* to *pietty*, from the *dead*. Is not this, O my *God*, a holy kinde of *raiſing vpſeed to my dead brother*, if I, by

by the meditation of *his death*, produce a better *life* in my ſelfe? It is the bleſſing vpon *Reuben*, *Let Reuben liue, & not die, and let not his men be few*; let him propagate *many*. And it is a *Malediction*, *That that dieth, let it die*; let it doe no good in dying: for *Trees without fruit*, thou by thy *Apoſtle* callſt, *twice dead*. It is a *ſecond death*, if none liue the better, by me, after my *death*, by the *manner* of my *death*. Therefore may I iuſtly thinke, that thou

Deu. 33. 6.

Zechar. 11. 9.

Iud. 12.

thou madest that a way to conuay to the *Ægyptians*, a *feare* of *thee*; and
Exo. 12. 30. a *feare* of *death*; that *there was not a house, where there was not one dead*; for therupon the *Ægyptians* said, *we are all dead men*; the *death* of *others*, should *catechise* vs to
Apo. 1. 5. *death*. Thy *Sonne Christ Iesus* is the *first begotten of the dead*; he rises first, the *eldest brother*, and he is my *Master* in this *science* of *death*: but yet, for *mee*, I am a *younger brother* too, to this *Man*, who

who *died now*, and to euery man whom I see, or heare to die before *mee*, and all they are *vshers* to mee in this *schoole* of *death*. I take therefore that which thy seruant *Dauids* wife said to *him*, to bee said to *me*; *If thou saue not thy life to night, to morrow thou shalt bee slaine*. If the death of this man worke not vpon mee now, I shall die worse, than if thou hadst not afforded me this helpe: for thou hast sent *him* in

1 Sam. 19. 11.

Doth it not call vs to a particular consideration, That thy blessed *Sonne* varies his *forme* of Commination, and *aggrauates* it in the variation, when hee saies to the *Iewes*, (because they refused the light offered) *you shall die in your sinne*; And then when they proceeded to farther disputations, and vexations, and reuilings, hee addes, *you shall die in your sinnes*; he *multiplies* the former expressing, with *plurall*. In this sinning and

Iob. 8. 21

Vers. 24.

and in *all your sinnes*; doth not the resisting of thy particular *helps* at last, draw vpon vs the guiltinesse of all our *former sinnes*? May not the neglecting of this *sound* ministred to mee in this *mans death*, bring mee to that misery, as that he, whom the *Lord of life* loued so, as to die for me, shall die, and a Creature of mine owne shall be *immortall*, that I shall die, and the *worme* of *mine owne conscience* shall neuer *die*?

Esay 66. 24.

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1 Sam. 19. 11.

this *bell* to mee, as thou didst send to the *Angell* of *Sardis*, with *commission to strengthen the things that remaine, and that are ready to die*, that in this weaknes of *body*, I might receiue spiritual strength, by these occasions. This is my *strength* that whether thou say to mee, as thine *Angell* said to *Gedeon*: *Peace bee vnto thee, feare not, thou shalt not die*, or whether thou say, as vnto *Aaron*: *Thou shalt die there*; yet thou wilt preserue that which is

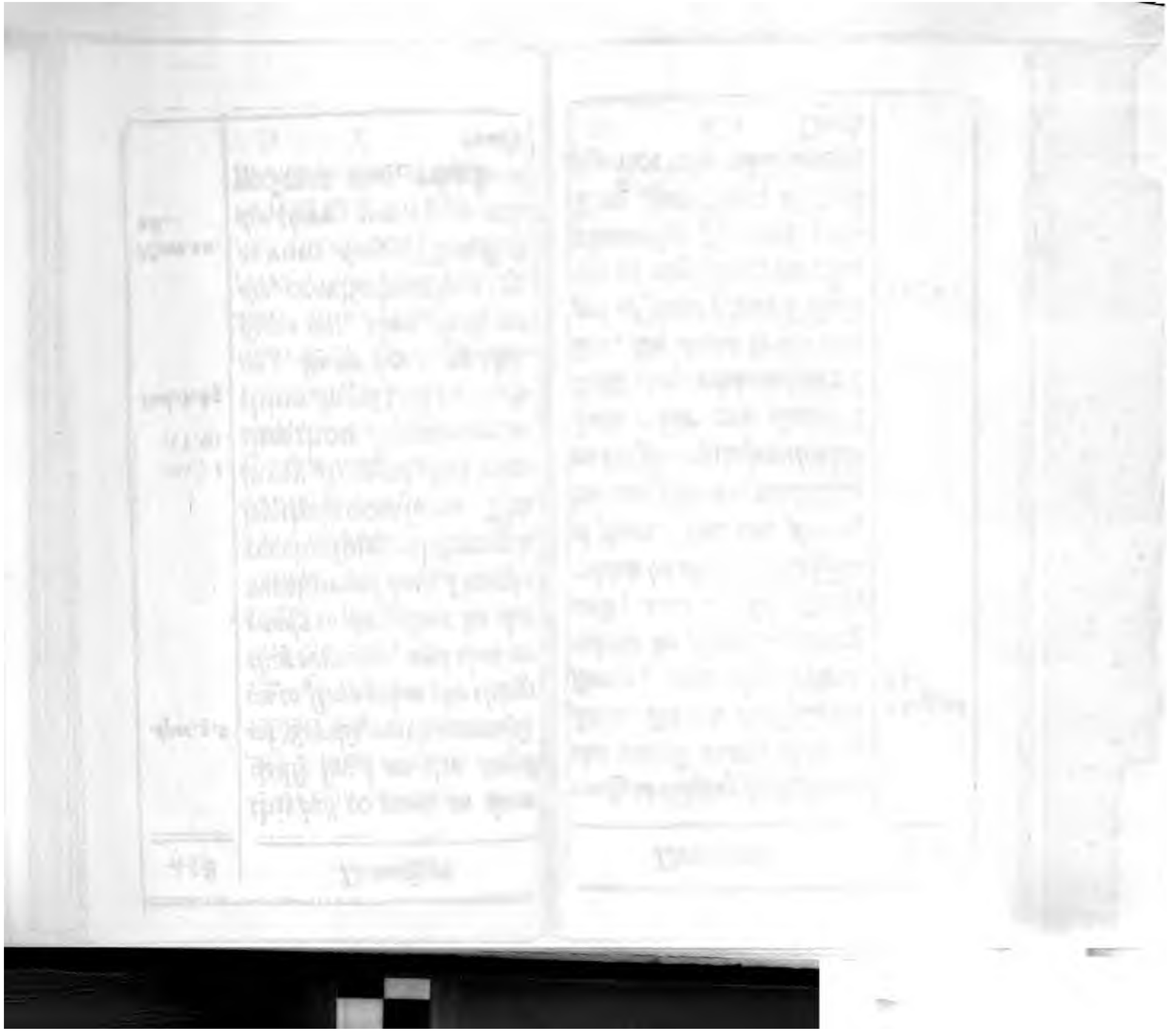
Apoc.3.2

Iud.6.23

Num.20.26.

ready to die, my *soule*, from the worst *death*, that of *sinne*. *Zimrie died for his sinnes*, saies thy *Spirit*, *which he sinned in doing euill*; and *in his sinne*, *which he did to make Israel sinne*. For his *sinnes*, his *many sinnes*; and then in *his sinne*, his *particular sinne*: for my *sinnes* I shall die, whensoeuer I die, for *death is the wages of sinne*; but I shall die in my *sinne*, in that particular *sinne* of resisting thy *spirit*, if I *apply* not thy assistances.

1 Reg.16 18.



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Esay 66. 24.

18. PRAYER.

O Eternall and most gracious *God*, I haue a new occasion of *thanks*, and a new occasion of *prayer* to *thee*, from the *ringing* of this *bell*. Thou toldst me in the other *voice*, that I was *mortall*, and approaching to *death*; In this I may heare thee say, that I am *dead*, in an *irremediable*, in an *irrecouerable* state for bodily health. If that bee thy *language* in this *voice*, how

how infinitely am I bound to thy heauenly *Maiestie*, for speaking to me plainly vnto mee? for euen that *voice*, that I *must die* now, is not the voice of a *Iudge*, that speaks by way of *condemnation*, but of a *Physitian*, that preserues health in that; Thou presentest mee *death* as the *cure* of my *disease*, not as the *consummation* of it: and if I mistake thy voice herein, if I ouer-runne thy pace, and preuent thy hand, and imagine *death* more

instant vpon mee than thou hast bid him bee, yet the voice belongs to me; *I am dead*, I was *borne dead*, and from the first laying of these *mud-walls* in my *conception*, they haue *moldred* away, and the whole course of *life* is but an *active death*. Whether this *voice in-struct* mee, that I am a *dead man now*, or *remem-ber* me, that I haue been a *dead man* all this while, I humbly thanke thee for speaking in this *voice* to my *soule*, and I hum-

bly beseech thee also, to accept my prayers in his behalfe, by whose occa-sion this *voice*, this *sound* is come to mee. For though hee bee by *death* transplanted to thee; and so in posses-sion of inexpressible happinesse there, yet here vpon earth thou hast giuen vs such a por-tion of heauen, as that though men dispute, whether they *Saints* in heauen doe *know* what we in earth in particular doe stand in need of, yet

without all disputation, wee vpon earth doe know what thy *Saints* in heauen lacke yet, for the *consummation* of their *happinesse*; and therefore thou hast affoorded vs the *dignitie*, that wee may pray for them. That therefore this *soule* now newly departed to thy *Kingdome*, may quickly returne to a ioifull *reunion* to that *body* which it hath left, and that *wee* with *it*, may soone enioy the full *consummation* of all, in *body* and

and *soule*, I humbly beg at thy hand, O ourmost mercifull *God*, for thy Sonne *Christ Iesus sake*. That that blessed *Sonne* of thine, may haue the *comsummation* of his *dignitie*, by entring into his *last office*, the office of a *Iudge*, and may haue *societie* of humane *bodies* in *heauen*, as well as hee hath had euer of *soules*: And that as thou hatest *sinne* it selfe, thy *hate* to *sinne* may bee expressed in the abolishing of all *instruments of sinne*. The

The *allurements* of this *world*, and the *world* it lesse; and all the temporarie *reuenges* of *sinne*, the *stings* of *sicknesse* and of *death*; and all the *castles*, and *prisons*, and *monuments* of *sinne*, in the *graue*. That *time* may bee swallowed vp in *Eternitie*, and *hope* swallowed in *possession*, and *ends* swallowed in *infinitenesse*, and *all men* ordained to *saluation*, in *body* and *soule*, be *one intire* and *euerlasting sacrifice* to thee, where thou mayest

mayest receiue *delight* from them, and they *glorie* from thee, for euermore. *Amen.*

19. Oceano tandem emenso, aspiciendæ resurgit Terra; vident, iustis, medici, iam cocta mederi se posse, indicijs.

At last, the Physitians, after a long and stormie voyage, see land; They haue so good signes of the concoction of the disease,

diſeaſe, as that they may ſafely proceed to purge.

19. MEDITATION.

ALl this while the *Phyſitians* themſelues haue beene *patients*, patiently attending when they ſhould ſee any *land* in this *Sea*, any *earth*, any *cloud*, any *indication* of *concoction* in theſe *waters*. Any *diſorder* of mine, any *pretermiſſion* of theirs, exalts the

the diſeaſe, accelerates the rages of it, the *diligence* accelerates the *concoction*, the *maturitie* of the *diſeaſe*; they muſt ſtay till the *ſeaſon* of the ſickneſſe come, and till it be ripened of it ſelfe, and then they may put to their hand, to *gather* it, before it *fall* off, but they cannot haſten the *ripening*. Why ſhould wee looke for it in a *diſeaſe*, which is the *diſorder*, the *diſcord*, the *irregularitie*, the *commotion*, and *rebellion* of the *body*? It were

scarce a *disease*, if it could bee *ordered*, and made obedient to our *times*. Why should wee looke for that in *disorder*, in a *disease*, when we cannot haue it in *Nature*, who is so *regular*, and so *pregnant*, so forward to bring her worke to perfection, and to light, yet we cannot awake the *Iuly flowers* in *Ianuarie*, nor retard the *flowers* of the *spring* to *Autumne*. We cannot bid the *fruits* come in *May*, nor the *tunes* to tickle on in *December*.

A

A *woman* that is weake, cannot put off her *ninth moneth* to a *tenth*, for her *deliuerie*, and say shee will stay till shee bee *stronger*; nor a *Queene* cannot hasten it to a *seuenth*, that shee may bee ready for some other pleasure. *Nature* (if we looke for *durable* and *vigorous* effects) will not admit *preuentions*; nor *anticipations*, nor *obligations* vpon her; for they are *precontracts*, and she will bee left to her *libertie*. *Nature* would not

be

be ſpurred, nor forced to mend her pace; nor *power*, the *power of man*; *greatneſſe* loues not that kinde of *violence* neither. There are of *them* that will *giue*, that will doe *iuſtice*, that will *pardon*, but they haue their owne *ſeaſons* for all thoſe, and he that knowes not *them*, ſhall *ſtarue* before that gift comes, and *ruine*, before the *Iuſtice*, and *dye* before the pardon ſaue him: ſome *tree* beares no fruit, except much *dung* be laid about it,

it, and *Iuſtice* comes not from ſome, till they bee richly manured: ſome *trees* require much *viſiting*, much *watring*, much *labour*; and ſome men giue not their *fruits* but vpon *importunitie*; ſome *trees* require *inciſion*, and *pruning*, and *lopping*; ſome men muſt bee *intimidated* and *ſyndicated* with *Commiſſions*, before they will deliuer the fruits of *Iuſtice*; ſome *trees* require the *early* and the *often* acceſſe of the *Sunne*; ſome men

open

open not, but vpon the *fauours* and *letters* of *Court mediation*; some *trees* must bee *housd* and kept within doores; some man locke vp, not onely their liberalitie, but their *Iustice*, and their *compassion*, till the sollicitation of a *wife*, or a *sonne*, or a *friend*, or a *seruant* turne the *key*. *Reward* is the *season* of one man, and *importunitie* of another; *feare* the *season* of one man, and *fauour* of another; *friendship* the *season* of one man, and

and *naturall affection* of another; and hee that knowes not their *seasons*, nor cannot *stay* them, must lose the *fruits*; As *Nature* will not, so *power* and *greatnesse* will not bee put to change their *seasons*; and shall wee looke for this *Indulgence* in a *disease*, or thinke to shake it off before it bee *ripe*? All this while therefore, we are but vpon a *defensiue warre*, and that is but a *doubtfull state*. Especially where they who are

besieged

besieged doe know the *best* of their *defences*; and doe not know the *worst* of their *enemies power*; when they cannot mend their *works within*, and the *enemie* can increase his *numbers without*. O how many farre more miserable, and farre more worthy to be lesse miserable than I, are besieged with this *sicknesse*, and lacke their *Sentinels*, their *Physitians* to *watch*, and lacke their *munition*, their *cordials* to *defend*, and perish before the *enemies*

enemies weaknesse might inuite them to *sally*, before the *disease* shew any *declination*, or admit any way of *working* vpon it selfe? In me the *siege* is so farre slackned, as that we may come to *fight*, and so die in the *field*, if I *die*, and not in a *prison*.

19. EXPOSTVLATION.

MY *God*, my *God*, Thou art a *direct God*, may I not say a *literall God*, a *God* that wouldest

wouldest bee vnderstood *literally*, and according to the *plaine sense* of all that thou saiest? But thou art also (*Lord* I intend it to thy *glory*, and let no *prophane misinterpreter* abuse it to thy *diminution*) thou art a *figuratiue*, a *metaphorical* God too: A God in whose words there is such a height of *figures*, such *voyages*, such *peregrinations*, so fetch more and precious *metaphors*, such *extensions*, such *spreadings*, such

Curtaines

Curtaines of *Allegories*, such *third Heauens* of *Hyperboles*, so *harmonious eloquutions*, so *retired* and so *reserued expressions*, so *commanding perswasions*, so *perswading commandements*, such *sinewes* euen in thy *milke*, and such *things* in thy *words*, as all *pleiades Authors* seeme of the seed of the *Scripture*, that *excesses* thou hast *done*, that slight *Gyrus* words but thine can express the inexpressible *texture*, and *composition* of thy *word*; in which, to one

Man, that *argument* that binds his faith to beleeue that to bee the Word of *God*, is *the reuerent simplicity* of the Word, and to another, the *subtilty* of the Word; and in which two men, equally pious, may meet, and one wonder, that all should not vnderstand it, and the other, as much, that any man should. So, *Lord*, thou giuest vs the same *Earth*, to labour on, and to lie in; a *house*, and a *graue*, of the same *earth*; so *Lord*, thou giuest v-

the

the same *Word* for our *satisfaction*, and for our *Inquisition*, for our *instruction*, and for our *Admiration* too; for there are places, that thy seruants *Hierome* and *Augustine* would scarce beleeue (when they grew warm by mutuall letters) of one another, that they vnderstood them, and yet both *Hierome* and *Augustine* call vpon persons, whom they knew to bee farre weaker, than they thought one another (*old women & young maids*) to read thy *Scrip-*

 tures,

tures, without confining them, to these or those places. Neither art thou [illegible] a *Metaphorical God*, in thy *word* only, but in thy workes too. The *stile* of thy *works*, the *phrase* of thine *Actions*, is *Metaphoricall*. The *institution* of thy whole *worship* in the *old Law*, was a cotinuall *Alleging*, *types* & *figures* outspread all, and *figures* flowed into *figures*, and powred themselues out into *further figures*; *Circumcision* carried a *figure* of *Baptisme*, & *Baptisme*

car-

carries a *figure* of the *pre-ring*, which was still [illegible] in *prefiction* on the [illegible] *Ierusalem*. Neither didst thou *speake*, and [illegible] in this *language*, [illegible] the time of thy *Ioe-phets*; but since then spoke in thy *Sex*, it is so too. How often, how much more often doth thy *Sonne* call himselfe a *way*, and a *light*, and a *gate*, and a *Vine*, and *bread*, than the *Sonne of God*, or of *Man*? How much often doth he exhibit a *Metaphoricall Christ*, than a *reall*, a *literall*?

rall? This hath occaſioned thine ancient *ſeruants*, whoſe delight it was to write after thy *Copie*, to proceede the ſame way in their *expoſitions* of the *Scriptures*, and in their compoſing both of *publike liturgies*, and of *priuate prayers* to thee, to make their accesſes to thee in ſuch a kind of *language*, as thou waſt pleaſed to ſpeake to them, in a *figuratiue*, in a *Metaphoricall language*; in which manner I am bold to call the comfort which I receiue now

now in this ſickneſſe, in the *indigestion* of the *concoction* and *maturity* thereof, in certaine *clouds*, and *reſidences*, which the *Phyſitians* obſerue, a diſcouering of *land* frō *Sea*, after a long, and tempeſtuous *voyage*. But wherefore, O my *God*, haſt thou preſented to vs, the *afflictiōs* and *calamities* of this life, in the name of *waters*? ſo often, in the name of *waters*, and *deepe waters*, and *Seas* of *waters*? muſt we looke to be *drowned*? are they *bottomleſſe*, are

they [illegible]? Thats not
the [illegible] of thy lan-
guage; thou hast giuen a
Remedy against the deep-
est water, by water; a-
gainst the [illegible] of
sinne, by [illegible], and
the [illegible], [illegible] ob-
gaines to [illegible]
was in [illegible], therefore
thou doest not threaten
vs, with an [illegible]
[illegible], when our [illegible]
[illegible] is a [illegible]. It is so, if
we consider our [illegible];
so thou calleſt [illegible]
[illegible], which was but a
lake, and not [illegible], a Sea;

so thou calleſt the Mediterranean Sea; still the great Sea, because the habitants [illegible] other Sea; they that dwelt there, thought a [illegible], a Sea, and the others thought a [illegible] Sea, the [illegible] and [illegible] know not the [illegible] of others, calling one onely the [illegible]. But, O my God, that [illegible], that ouerflowes the [illegible], that is really a great [illegible], which is [illegible] my [illegible]; but, thou, O God, art

my *strength*, and then what can bee aboue it? *Mountaines shake with the swelling of thy Sea, secular Mountaines*, men *strong in power, spirituall mountaines*, men *strong in grace*, are shaked with *afflictions*; but *thou laiest vp thy sea in store-houses*; euen thy *corrections* are of thy *treasure*, and thou wilt not waste thy *corrections*; when they haue done their *seruice*, to humble thy *patient*, thou wilt call them in againe; for, *thou giuest the Sea thy*

Psal. 46. 3.

Psa. 33. 7.

Psa. 8. 25.

thy decree, that the waters should not passe thy Commandement. All our *waters* shal run into *Iordan*, & *thy seruants passed Iordan dry foot*; they shall run into the red Sea (the Sea of thy *Sons blood*) & the red Sea, that red Sea, drownes none of *thine*. But, *they that saile in the Sea, tell of the danger thereof*; I that am yet in this affliction, owe thee the *glory* of *speaking* of it; But, as the wise man bids me, I say, I may *speak much, and come short*; *where-*

Ios. 3. 17

Ecclus. 43. 24.

vers. 27.

wherefore in summe, thou
art all Spot thou art so,
O my God, and affliction
is a Spot due for vs;
[illegible]
And [illegible]
Sicke, in [illegible] other afflicti-
ons, [illegible] which
[illegible]; In
[illegible]; thy
ship is thy Physitian.
Sap. 14.3 [illegible]
[illegible]
[illegible]
[

God, though thou beeſt euery where; I haue no promiſe of appearing to me, but in thy ſhip: Thy bleſſed Sonne preached
Luc. 5.3. out of a Ship: That meanes is preaching, he did that; and the Ship was a type of the Church, hee did it there: Thou gaueſt S.
Act. 27. 24. Paul the liues of all them, that ſailed with him; If they had not beene in the Ship with him, the gift had not extended to
Mar. 5.2 them. As ſoone as thy Sonne was come out of the ſhip, immediatly there met him out

out of the tombes, a man with an vncleane ſpirit, and no man could hold him, no not with chaines. Thy Sonne needed no vſe of meanes; yet there wee apprehend the danger to vs; if we leaue the ſhip, the meanes; in this caſe, the Phyſitian. But as they are Ships to vs in thoſe Seas, ſo is there a Ship to them too, in which they are to ſtay. Giue mee leaue, O my God, to offer my ſelfe with ſuch a meditation of thoſe words of thy ſer-

Centurion, Paith to the Centurion, when the Mariners would have left the Ship, Except these abide in the Ship, you cannot be saved; Except they who are our ships, the Physicians, abide in that which is theirs, and our ships, the truth; and the means and religious worship of it, in thy Gospel, we cannot promise ourselves any safety for [illegible] other ships

Act. 27. 31.

[illegible] side; And [illegible] not

not means, but in their consideration, as they are paid, and are [illegible] gether. Those [illegible] great [illegible] that [illegible] the [illegible] their religion [illegible] [illegible] [illegible]

Isa. 3.4.

Ape. 8.9.

[illegible] Religion should forsake many of these ships, which thou hast [illegible] convoys us over the [illegible] Seas.

Seas. But, O my *God*, my God, since *I haue my ſhip*, and *they theirs*, I haue *them*, and they haue *thee*, why are we yet no nearer land? As ſoone as thy *Sonnes Diſciple* had taken *him* into the *ſhip*, *Io.6. 21.* *immediatly the ſhip was at the land, whither they went.* Why haue not *they* and *I* this diſpatch? Euery thing is *immediatly* done, which is done when *thou* wouldſt haue it done. Thy purpoſe *terminates* euery action, and what was *done* before

fore that, is *vndone* yet. Shall that ſlacken my *hope*? Thy *Prophet* from *thee*, hath forbid it. *It is* *Lam.3.* *good that a man ſhould* *26.* *both hope, and quietly wait for the ſaluation of the Lord.* Thou putteſt off many *iudgements*, till the *laſt day*, many paſſe this life without any; and ſhall not I endure the putting off thy *mercy* for a day? and yet, O my *God*, thou putteſt me not to that; for, the *aſſurance* of *future mercy*, is *preſent mercy*. But what is

is my seruice now? What to my soule? It is but a cloud, (an vnkindly one) which my Physitians call a cloud in the eye, which giues them (their Indication) but a Cloud. My God is to all the worlds, the [illegible] from the [illegible] but a pillar of fire. At [illegible] which [illegible] and [illegible] only [illegible] to my God, to receiue [illegible] ration

Exo. 13. 21.

16. 10.

[illegible] Elias speeding in [illegible] of [illegible] bids them look towards the Sea, They see and see nothing. He bids the *againe* and *againe*, *seuen times*: and at the *seuenth* time they [illegible] bade [illegible] and [illegible] and [illegible] and

and thy *Scales*, *effects*; and thy *effects*, *consolations*, and *petitions*, wherſoeuer thou maieſt receiue *glory* by that way.

19. PRAYER.

O Eternall and moſt gracious God, who though thou poſſeſſeſt ouer infinite millions of generations, before thou admit to a *Creation* of this *World*, yet when thou beganſt, didſt neuer intermit that *Worke*, but continuedſt *day* to *day*,

day, till thou hadſt perfected all the *Worke*, and depoſed it in the hand and reſt of a *Sabbath*, though thou haue beene pleaſed to *glorifie* thy ſelfe in a long exerciſe of my *patience*, with an *expectation* of thy *declaration* of thy ſelfe in this my *ſickneſſe*, yet ſince thou haſt now of thy goodneſſe afforded that, which affords vs ſome hope, if that be ſtill *the Day* of thy *glory*, proceed in *that way*, and perfect *that Worke*, and eſtabliſhme

in

in a [illegible] *rest* in
thee, [illegible] of
[illegible] Thy
F[illegible] to thee,
by [illegible];
Thy [illegible]
[illegible] by [illegible] upon
the [illegible] no
stairs, [illegible] thou
thy selfe [illegible]
[illegible] nor to [illegible]
[illegible] for
[illegible]
[illegible]
[illegible] not
[illegible] nor
[illegible]
[illegible]

not with a *praier*, not with a *wish*, not with a *hope*, to more haste than consists with thy *purpose*, nor looke that any other thing should haue entred into thy *purpose*, but thy *glory*. To *heare* thy steps comming *towards* mee, is the same comfort, as to see thy face present with mee; whether thou doe the worke of a *thousand yeere* in a *day*, or extend the *worke of a day*, to a *thousand yeere*, as long as *thou workest*; it is *light*,

and *comfort*. *Heauen* it ſelfe is but an *extention* of the ſame *ioy*; and an *extention* of this *mercie*, to proceed at thy *leiſure*, in the way of *reſtitution*, is a *manifeſtation* of *heauen* to me here vpon *earth*. From that *people*, to whom thou appearedſt in *ſignes*, and in *Types*, the *Iewes*, thou art departed, becauſe they truſted in *them*; but from thy *Church*, to whom thou haſt appeared in *thy ſelfe*, in *thy Sonne*, thou wilt neuer depart;

depart; becauſe we cannot truſt *too much* in *him*. Though thou haue afforded me theſe *ſignes* of *reſtitution*, yet if I *conſide* in *them*, and beginne to ſay, all was but a *Naturall accident*, and *nature* begins to *diſcharge* her ſelfe, and ſhee will *perfit* the whole *worke*, my *hope* ſhall vaniſh becauſe it is not in *thee*. If thou ſhouldeſt take thy *hand* vtterly from me, and haue nothing to doe with me, *Nature* alone were able to *deſtroy*

mee; but if thou withdraw thy *helping hand*, alas how friuolous are the helps of *Nature*, how impotent the assistances of *Art*? As therefore the *morning dew*, is a *pawne* of the *euenings fatnesse*, so, O *Lord*, let *this daies* comfort be the *earnest* of to *morrowes*, so farre as may *conforme* me entirely to thee, to what *end*, and by what *way* soeuer thy *mercie* haue appointed mee.

20. Id

20. Id agunt.

Vpon these Indications of digested matter, they proceed to purge.

20. MEDITATION.

THough *counsel* seeme rather to consist of *spirituall parts*, than *action*, yet *action* is the *spirit* and the *soule* of *counsell*. *Counsels* are not alwaies determined in *Resolutions*; wee cannot alwaies say, *this was concluded*;

actions are alwaies determined in *effects*; wee can say *this was done*. Then haue *Lawes* their *reuerence*, and their *maiestie*, when wee see the *Iudge* vpon the *Bench* executing them. Then haue *counsels of warre* their *impressions*, and their *operations*, when we see the *seale* of an *Armie* set to them. It was an ancient way of celebrating the *memorie* of such as deserued well of the *State*, to afford them that kinde of *statuarie representation*,

on, which was then called *Hermes*; which was, *the head and shoulders of a man, standing vpon a Cube*, but those *shoulders* without *armes* and *hands*. All together it figured *a constant supporter of the state*, by his *counsell*: But in this *Hieroglyphique*, which they made without *hands*, they passe their consideration no farther, but that the *Counsellor* should bee without *hands*, so farre, as *not to reach out his hand to forraigne ten-*

tations of bribes, in matters of Counsell, and, that it was not necessary, that the *head* should employ *his owne hand*; that *the same men* should serue in the *execution*, which assisted in the *Counsell*; but that there should not belong *hands* to euery *head*, *action* to euery *counsell*, was neuer intended, so much as in *figure*, and *representation*. For, as *matrimonie* is scarce to bee called *matrimonie*, where there is a *resolution* against the *fruits of*

August.

matri-

matrimonie, against the hauing of *Children*, so *counsels* are not *counsels*, but *illusions*, where there is from the beginning no purpose to execute the determinations of those *counsels*. The *arts* and *sciences* are most properly referred to the *head*, that is their proper *Element* and *Spheare*. But yet the *Art* of *proouing*, *Logique*, and the *Art* of *perswading*, *Rhetorique* are deduced to the *hand*, and *that* expressed by *hand* contracted into a

fist, and *this* by a *hand* enlarged, and expanded; and euermore the *power of man*, and the *power of God* himselfe is expressed so, *All things are in his hand*; neither is *God* so often presented to vs, by names that carry our consideratiõ vpon *counsell*, as vpon *execution of counsell*; he is oftner called the *Lord of Hosts*, than by all other *names*, that may be referred to the other signification. Hereby therefore wee take into our *meditation*,

on, the slipperie condition of *man*, whose *happinesse*, in any kinde, the defect of *any one thing*, conducing to that *happinesse*, may *ruine*; but it must haue *all the peeces* to make it vp. Without *counsell*, I had not got thus farre; without *action* and *practise*, I should goe no farther towards *health*. But what is the present necessary *action*? *purging*: *A withdrawing*, a violating of *Nature*, a *farther weakening*: O *deare price*; & O *strange* way

way of *addition*, to doe it by *ſubſtraction*; of *reſtoring* Nature, to *violate* Nature; of *prouiding ſtrength*, by *increaſing weakneſſe*. Was I not *ſicke* before? And is it a *queſtion* of *comfort* to be asked now, Did *your Phyſicke make you ſicke?* Was that it that my *Phyſicke* promiſed, to make me *ſicke?* This is another *ſtep*, vpon which we may ſtand, and ſee farther into the *miſerie of man*, the *time*, the *ſeaſon* of his *Miſerie*; It muſt bee

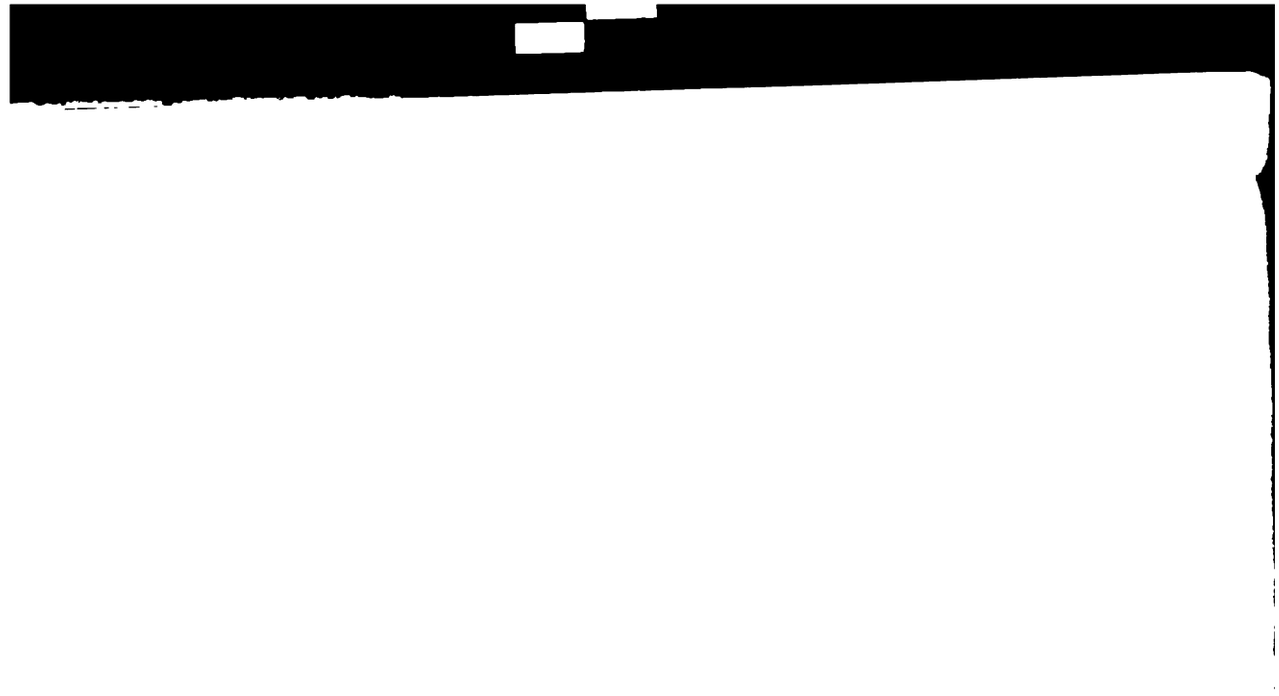
bee done *now*: O *ouer-cunning*, *ouer-watchfull*, *ouer-diligent*, and *queſtſociable miſery* of *man*, that ſeldome comes alone, but then when it may accompanie other *miſeries*, and to put one another into the higher *exaltation*, and better *heart*. I am ground euen to an *attenuation*, and muſt proceed to *euacuation*, all waies to extinction and annihilation.

20. Ex

20. EXPOSTVLATION.

MY *God*, my *God*, the *God of Order*, but yet not of *Ambition*, who aſſigneſt *place* to euery one; but not *contention* for place, when ſhall it be thy pleaſure to put an *end* to all theſe *quarrells* for *ſpirituall precedences*? when ſhall men leaue their vncharitable *diſputations*, which is *to take place*, *faith* or *repentance*, and which, when we conſider *faith*, and *works*? The *head* and

and the *hand* too, are required to a *perfit naturall man*; *Counſell* and *action* too, to a *perfit ciuill man*; *faith* and *works* too, to him that is *perfitly ſpirituall*. But becauſe it is eaſily ſaid, I *beleeue*, and becauſe it doth not eaſily *lie in proofe*, nor is eaſily demonſtrable by any *euidence* taken from my *heart*, (for who ſees that, who ſearches thoſe *Rolls*?) whether I doe *beleeue*, or no, is it not therefore, O my *God*, that thou doſt ſo *frequently*, ſo



so *earnestly*, referre vs to the *hand*, to the *obseruation* of *actions*? There is a little *suspition*, a little *imputation* laid vpon *ouertedious* and *dilatorie counsels*. Many good occasions slip away in long *consultations*; and it may be a *degree* of *sloth*, to be too long in *nending nets*, though *that* must bee done. *He that obserueth the wind, shall not sow, and he that regardeth the clouds, shall not reape*; that is, he that is too *dilatorie*, too *superstitious* in

Eccles. 11.4.

in these *obseruations*, and studies but the *excuse* of his *owne idlenesse* in *them*; But that which the same *wise* and *royall seruant* of thine, saies in another place, all accept, and aske no *comment* vpon it. *He becommeth poore, that dealeth with a slacke hand, but the hand of the diligent maketh rich*. All *euill* imputed to the *absence*, all *good* attributed to the *presence* of the *hand*. I know, my *God*, (and I blesse thy name for knowing it) for all good

Prou. 10 4.

good *knowledge* is from thee) that thou conſidereſt the *heart*; but thou takeſt not off thine *eie*, till thou come to the *hand*. Nay, my God, doth not thy *Spirit* intimate, that thou *beginneſt* where we *begin*, (at leaſt, that thou alloweſt vs to *begin* there) when thou conſidereſt thine owne anſwer to thine owne queſtion, *Who ſhall aſcend into the hill of the Lord?* Thus, *he that hath cleane hands, and a pure heart?* Doeſt thou

Pſal. 24. 3.

thou not (at leaſt) *ſend vs*, firſt to the *hand*? And is not the worke of their *hands*, that declaration of their *holy Zeale*, in the preſent execution of manifeſt *Idolatrers*, called a *conſecration of themſelues*, by thy *holy Spirit*? Their *hands* are called *themſelues*; for, euen *ourſelfe* is it ſelfe goes vnder that *name*, in thy *word*, who knoweſt beſt how to giue right *names*: becauſe the *counſell of the Prieſts* aſſiſted *Dauid*, *Saul* ſaies, *the hand* of the

Exod. 32. 29.

Prieſt

1 Sam. 22. 17.

Leuit. 8. 36.

Priest is with *Dauid*. And that which is often said by *Moses*, is very often repeated by thy other *Prophets*, *These* and *these* things, *the Lord spake*, and the *Lord said*, and the *Lord commanded*, not by the *counsels*, not by the *voice*, but by the *hand of Moses*, and by the *hand of the Prophets*. Euermore we are referred for our *Euidence*, of *others*, and of *our selues*, to the *hand*, to *action*, to *works*. There is something *before* it, *belee-*

beleeuing; and there is something *after* it, *suffering*; but in the most eminent, and obuious, and conspicuous place, stands *doing*. Why then, O my *God*, my blessed *God*, in the wases of my *spirituall strength*, come I so slow to *action*? I was whipped by thy *rod*, before I came to *consultation*, to consider my state, and shall I goe no farther? As hee that would describe a *circle* in paper, if hee haue brought that *circle* within

in one *inch* of finiſhing, yet if he remoue his *compaſſe*, he cannot make it vp a perfit *circle*, except he fall to worke againe, to finde out the ſame *center*; ſo, though ſetting that *foot* of my *compaſſe* vpon *thee*, I haue gone ſo farre, as to the *conſideration* of my ſelfe, yet if I depart from *thee*, my *center*, all is vnperfit. This proceeding to *action* therefore, is a returning to *thee*, and a *working* vpon *my ſelfe* by thy *Phyſicke*, by thy *purgatiue*

gatiue phyſicke, a free and entire euacuation of my *ſoule* by *confeſſion*. The working of *purgatiue phyſicke*, is *violent* and contrary to *Nature*. O Lord, I decline not this *potion* of *confeſſion*, how euer it may bee contrary to a *naturall man*. To take *phyſicke*, and *not according to the right method, is dangerous*. O *Lord*, I decline not that *method* in this *phyſicke*, in things that hurthen my *conſcience*, to make my *confeſſion* to *him*, into whoſe hands

Galen.

hands thou haſt put the *power* of *abſolution*. I know that *Phyſicke may be made ſo pleaſant, as that it may eaſily be taken; but not ſo pleaſant as the vertue and nature of the medicine bee extinguiſhed*; I know, I am not ſubmitted to ſuch a *confeſſion* as is a *racke* and *torture* of the *Conſcience*; but I know I am not exempt from all. If it were meerely *problematicall*, left meerely indifferent, whether we ſhould take this *Phyſicke*, vſe this con-

Galen.

confeſſion, or no, a great *Phyſitian* acknowledges this to haue beene his *practiſe*, *To miniſter many things, which hee was not ſure would doe good, but neuer any other thing, but ſuch as hee was ſure would doe no harme.* The vſe of this ſpirituall *Phyſicke* can certainly doe no *harme*; and the *Church* hath alwaies thought that it might, and doubtleſſe, many humble *ſoules* haue found, that it hath done them *good*. I will *there-*

Galen.

Pſa. 106 12. *fore take the cup of Saluation, and call vpon thy Name*; I will fill this *Cup* of *compunction*, as full as I haue formerly filled the *Cups* of worldly *confections*, that ſo I may ſcape the *cup of Malediction*, and irrecouerable deſtruction that depends vpon that. And ſince thy bleſſed and glorious *Sonne*, being offered in the way to his *Execution*, a Cup of *Stupefaction*, to take away the ſenſe of his paine, (a charity afforded to con-

Mar. 15 23.

condemned perſons ordinarily in thoſe places, and times) refuſed that *eaſe*, and embraced the whole *torment*, I take not this *Cup*, but this *veſſell* of mine owne *ſinnes*, into my *contemplation*, and I powre them out here according to the *Motions* of thy *holy Spirit*, and *any where*, according to the ordinances of thy *holy Church*.

20. PRAYER.

O Eternall, and moſt gracious *God*, who hauing married *Man*, and *Woman* together, and made them one *fleſh*, wouldeſt haue them alſo, to become one *ſoule* ſo, as that they might maintaine a *ſimpathy* in their *affections*, and haue a *conformity* to one another, in the *accidents* of this *world*, good or bad, ſo hauing married this ſoule and this body in me, I humbly beſeech

ſeech thee, that my ſoule may looke, and make her vſe of thy mercifull proceedings towards my *bodily reſtitution*, & goe the ſame way to a *ſpirituall*. I am come by thy goodneſſe, to the vſe of thine ordinary meanes for my *body*, to waſh away thoſe *peccant humors*, that endangered it. I haue, *O Lord*, a *Riuer* in my *body*, but a *Sea* in my *ſoule*, and a *Sea* ſwoln into the depth of a *Deluge*, aboue the *Sea*. Thou haſt raiſed vp cer-

taine *hils* in *me* heretofore, by which I might haue ſtood ſafe, from theſe *inundations* of *ſin*. Euen our *Naturall faculties* are a *hill*, and might preſerue vs from *ſome ſinne*. *Education*, *ſtudy*, *obſeruation*, *example*, are *hills* too, and might preſerue vs from *ſome*. Thy *Church*, and thy *Word*, and thy *Sacraments*, and thine *Ordinances*, are *hills*, aboue theſe; thy *Spirit* of *remorſe*, and *compunction*, & *repentance* for former *ſin*, are

are *hills* too; and to the *top* of all theſe *hils*, thou haſt brought mee heretofore; but this *Deluge*, this *inundation*, is got aboue all my *Hills*; and I haue ſinned and ſinned, and multiplied *ſinne* to *ſinne*, after all theſe thy aſſiſtances againſt *ſinne*, and where is there *water* enough to waſh away this *Deluge*? There is a *red Sea*, greater than this *Ocean*; and there is a *little ſpring*, through which this *Ocean*, may powre it ſelfe into that *red Sea*. Let

thy *Spirit* of true *contrition*, and *ſorrow* paſſe all my *ſinnes* through theſe *eies*, into the *wounds* of thy *Sonne*, and I ſhall be cleane, and my *ſoule* ſo much better purged than my *body*, as it is ordained for a *better*, and a *longer* life.

21 At-

21. —Atque annuit Ille,
Qui, per eos, clamat,
Linquas iam, Lazare,
lectum.

God proſpers their practiſe, and he, by them, calls Lazarus *out of his tombe, mee out of my bed.*

21. MEDITATION.

IF man had beene left *alone* in this *world*, at firſt, ſhall I thinke, that he would not haue *fal-*

len? If there had beene no *Woman*, would not *Man* haue ſerued, to haue beene his owne *Tempter*? When I ſee him now, ſubiect to infinite weakeneſſes, fall into *infinite ſinne*, without any *forraine tentations*, ſhall I thinke, hee would haue had *none*, if hee had beene *alone?* GOD ſaw that Man needed a *Helper*, if hee ſhould bee well; but to make *Woman* ill, the *Deuill* ſaw, that there needed no *third*.

When

When *God*, and *wee* were *alone*, in *Adam*, that was not enough; when the *Deuill* and *wee* were *alone*, in *Eue*, it was enough. O what a *Giant* is *Man*, when hee fights againſt himſelfe, and what a *dwarfe*, when hee *needs*, or *exerciſes* his owne aſſiſtance for himſelfe? I cannot *riſe* out of my bed, till the *Phyſitian* enable mee, nay I cannot tel, that I am able to riſe, till *hee tell* me ſo. I *doe* nothing, I *know* nothing

thing of my ſelfe: how little, and how impotent a peece of the *world*, is any *Man* alone? and how much leſſe a peece of *himſelfe* is *that Man*? So little, as that when it falls out, (as it falls out in ſome caſes) that more *miſery*, and more *oppreſſion*, would bee an *eaſe* to a *man*, he cannot giue himſelfe that *miſerable addition*, of *more miſery*; A *man* that is *preſſed to death*, and might be eaſed by more *weights*, cannot lay thoſe more

weights

weights vpon himſelfe: Hee can ſinne *alone*, and ſuffer *alone*, but not *repent*, not bee *abſolued*, without *another*. Another tels mee, I *may riſe*, and I *doe* ſo. But is euery *raiſing* a *preferment*? or is euery preſent *preferment* a *ſtation*? I am readier to fall to the *Earth* now I am vp, than I was when I *lay* in the bed: O *peruerſe way*, *irregular motion* of *Man*; euen *riſing* it ſelfe is the way to *Ruine*. How many *men*

are

are raiſed, and then doe not *fill* the place they are raiſed to? No *corner* of any place can bee *empty*; there can be no *vacuity*; If that *Man* doe not fill the place, *other men* will; complaints of his *inſufficiency* will *fill* it; Nay, ſuch an abhorring is there in *Nature*, of *vacuity*, that if there be but an *imagination* of *not filling*, in any *man*, that which is but *imagination* neither, will *fill* it, that is, *rumor* and *voice*, and

and it will be *giuen out*, (vpon no ground, but *Imagination*; and no man knowes, *whoſe imagination*) that hee is *corrupt* in his place, or *inſufficient* in his place, and another prepared to *ſucceed* him in his place. A man *riſes*, ſometimes, and *ſtands* not, becauſe hee doth not, or is not beleeued to *fill* his place; and ſometimes he *ſtands* not, becauſe hee *ouer-fills* his place: Hee may bring ſo much *vertue*, ſo much

much *Iuſtice*, ſo much *integrity* to the place, as ſhall *ſpoile* the place, *burthen* the place; his *integrity* may bee a *Libell* vpon his *Predeceſſor*, and caſt an *infamy* vpon him, and a *burden* vpon his *ſucceſſor*, to proceede by *example*, and to bring the place it ſelfe, to an *vnder-value*, and the *market* to an *vncertainty*. I am *vp*, and I ſeeme to *ſtand*, and I goe *round*; and I am a *new Argument* of the *new Philoſophie*,

ſophie, That the *Earth* moues round; why may I not beleeue, that the *whole earth* moues in a *round motion*, though that ſeeme to mee to *ſtand*, when as I ſeeme to *ſtand* to my *Company*, and yet am carried, in a giddy, and *circular motion*, as I *ſtand*? Man hath no *center*, but *miſery*; *there* and onely *there*, hee is *fixt*, and ſure to finde himſelfe. How little ſoeuer he bee *raiſed*, he *moues*, and moues in a *circle*, gid-

giddily; and as in the *Heauens*, there are but a few *Circles*, that goe about the whole world, but many *Epicicles*, and other leſſer *Circles*, but yet *Circles*, ſo of thoſe men, which are *raiſed*, and put into *Circles*, few of them moue from *place* to *place*, and paſſe through many and beneficiall places, but fall into little *Circles*, and within a ſtep or two, are at their *end*, and not ſo well, as they were in the

the *Center*, from which they were *raiſed*. Euery thing ſerues to *exemplifie*, to *illuſtrate* mans *miſery*; But I need goe no farther, than *my ſelfe*; for a long time, I was not able to *riſe*; At laſt, I muſt bee *raiſed* by others; and now I am *vp*, I am ready to ſinke *lower* than before.

21. EXPOSTVLATION.

MY *God*, my *God*, how large a *glaſſe* of

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of the next *World* is *this*? As wee haue an *Art*, to caſt from one *glaſſe* to another, and ſo to carry the *Species* a great way off, ſo haſt thou, that way, much more; wee ſhall haue a *Reſurrection* in *Heauen*; the knowledge of that thou caſteſt by another *glaſſe* vpon vs here; we *feele* that wee haue a *Reſurrection* from *ſinne*; and that by another *glaſſe* too; wee ſee wee haue a *Reſurrection* of the *body*, from the *miſe-*

ries

ries and *calamities* of this life. This *Reſurrection* of my *body*, ſhewes me the *Reſurrection* of my *ſoule*; and both *here* ſeuerally, of both together hereafter. Since thy *Martyrs* vnder the *Altar*, preſſe thee with their ſolicitation for the *Reſurrection* of the *body* to *glory*, thou wouldeſt pardon mee, if I ſhould preſſe thee by *Prayer*, for the accompliſhing of this *Reſurrection*; which thou haſt begunne in me to

health.

health. But, O my *God*, I doe not *aske*, where I might aske amiſſe, nor begge that which perchance might bee worſe for mee. I haue a *Bed* of *ſinne*; *delight* in *Sinne*, is a *Bed*; I haue a *graue* of *ſinne*; *ſenſeleſneſſe* in *ſinne*, is a *graue*; and where *Lazarus* had beene *foure daies*, I haue beene *fifty yeeres*, in this *putrifaction*; Why doſt thou not call mee, as thou didſt him, *with a loud voice*, ſince my *Soule* is

Io. 11. 43.

is as dead as his *Body* was? I need thy *thunder*, O my *God*; thy *muſicke* will not ſerue me. Thou haſt called thy *ſeruants*, who are to worke vpon vs, in thine *Ordinance*, by all theſe loud *Names*, *Winds*, and *Chariots*, and *falls of waters*; where thou wouldeſt be heard, thou *wilt* bee heard. When thy *Sonne* concurred with thee, to the making of Man, there it is but a *ſpeaking*, but a *ſaying*; There, O *bleſ-*

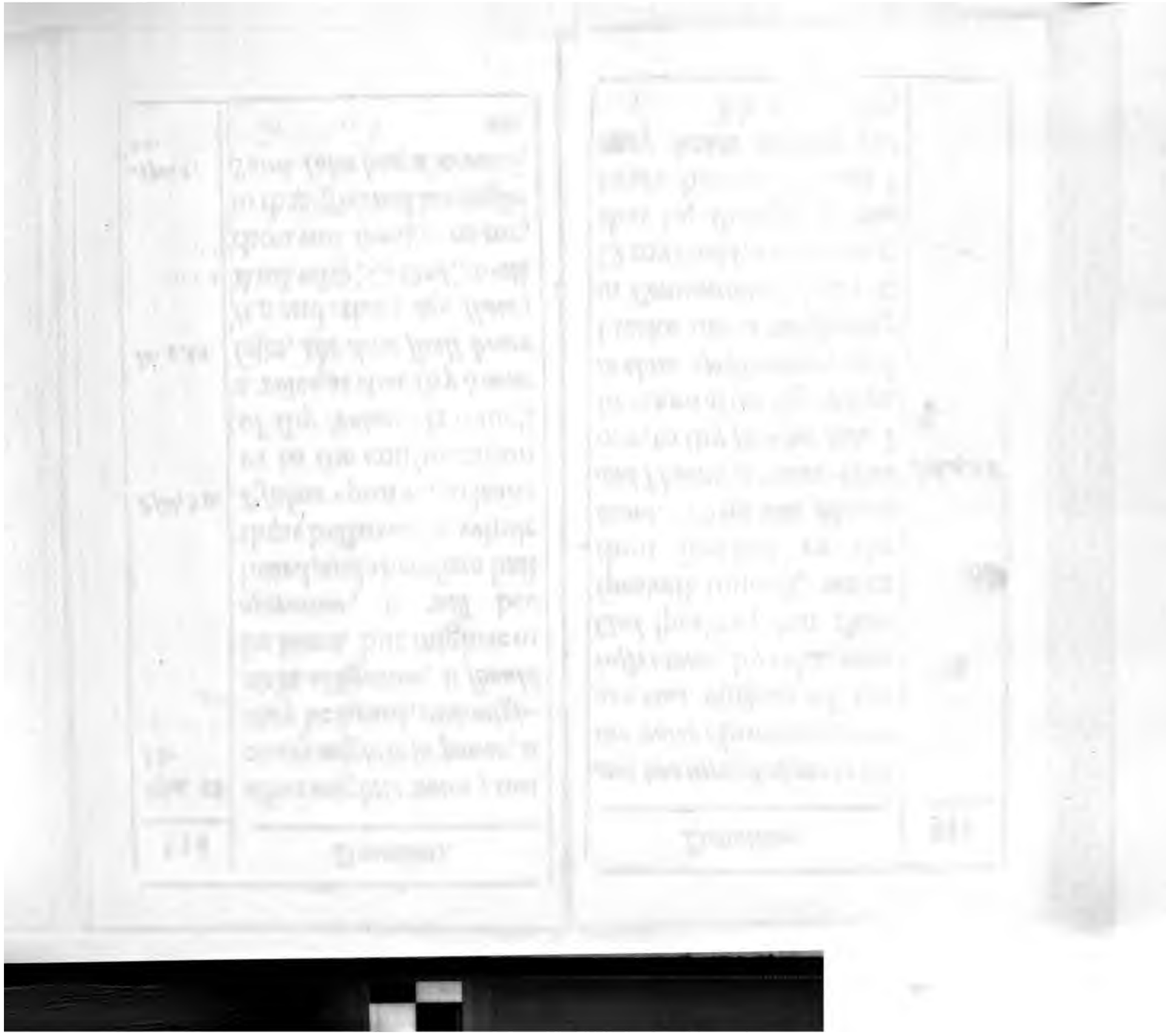
bleſſed and glorious Trinity, was none to *heare*, but you *three*, and you eaſily heare *one another*, becauſe you ſay the *ſame things*. But when thy *Sonne* came to the worke of *Redemption*, *thou ſpokeſt*, *Io. 12. 28.* and they that heard it, tooke it for *Thunder*; and thy *Sonne* himſelfe *cried with a loud voice*, vpon the *Croſſe*, twice; as hee, who was to prepare his comming, *Iohn Baptiſt*, was the *voice of a cryer*, *Mat. 27. 46. 50.* and

nor

not of a *Whiſperer*. Still, if it be *thy voice*, it is a *loud voice*; *Theſe words*, ſaies thy *Moſes*, *Thou ſpokeſt with a great voice*, *Deut. 5. 22.* and *thou addeſt no more*, ſaies hee there; That which thou haſt ſaid, is *euident*, and it is euident, that none can ſpeake ſo *loud*; none can binde vs to heare him, as wee muſt *thee*. *The moſt high vttered his voice*: what was *his voice*? *The Lord thundred from heauen*, *2 Sam. 22. 14.* it might bee heard; But this voice, *thy voice*, is

Psal. 68 33. also a *mightie voice*; not onely *mightie in power*, it may be heard, nor *mightie in obligation*, it *should* be *heard*, but mightie in *operation*, it *will* bee heard; and therefore hast thou bestowed a whole
Psal. 29. *Psalme* vpon vs, to leade vs to the consideration of thy *voice*. It is such a *voice*; as that thy *Sonne*
Io. 5.25. saies, *the dead shall heare it*; and thats *my state*; And why, O *God*, doest thou not speake to me, in that *effectuall loudnesse*?
Apo. 1. 12. *Saint Iohn heard a voice*, *and*

and hee turned about to see the voice: sometimes we are too curious of the *instrument*, by what man *God* speakes; but thou speakest loudest, when thou speakest to the *heart*. *There was silence*, *and I heard a voice*, saies Iob.4.16
one, to thy *seruant Iob*. I hearken after *thy voice*, *in thine Ordinances*, and I seeke not a *whispering* in *Conuenticles*; but yet, O my *God*, speake *louder*, that so, though I doe heare thee now, then I may heare *nothing but*



thee. My *ſinnes* crie aloud; *Cains murther* did ſo; my *afflictions* crie aloud; *The flouds haue lifted vp their voice*, (and *waters* are *afflictions*) but thou, O *Lord*, *art mightier than the voice of many waters*; than many *temporall*, many *ſpirituall afflictions*; than *any* of *either* kinde; and why doeſt thou not ſpeak to me in *that voice*? *What is man, and whereto ſerueth he? what is his good, and what is his euill?* My *bed* of *ſinne* is not *euill*,

Pſa. 93. 3. 4.

Eccluſ. 8. 8.

euill, not deſperatly euill, for thou doeſt call mee out of it; but my riſing out of it is not *good*, (not perfitly good) if thou call not *louder*, and hold me now I am *vp*. O my *God*, I am afraid of a fearefull application of thoſe words, *when a man hath done, then hee beginneth*; when his *body* is vnable to *ſinne*, his *ſinfull memory* ſinnes ouer his old ſinnes againe; and that which thou wouldeſt haue vs to remember for *cõpunction*,

Ibid. v. 7.

wee remember with *delight*. *Bring him to me in*
1 Sam. 19.15. *his bed, that I may kill him*, ſaies *Saul* of *Dauid*; Thou haſt not ſaid ſo, that is not *thy* voice.
2 Chro. 24.25. *Ioaſh his owne ſeruants ſlew him, when hee was ſicke in his bed*; Thou haſt not ſuffered that, that my *ſeruants* ſhould ſo much as *neglect* mee, or be *wearie* of mee, in my *ſickneſſe*. Thou threat-
Amos 3.12. neſt, *that as a ſhepheard takes out of the mouth of the Lion, two legs, or a peece of an eare, ſo ſhall the*

the children of Iſrael, that dwell in Samaria, in the corner of a bed, and in Damaſcus, in a couch bee taken away: That euen they that are *ſecure* from danger, ſhall periſh; How much more might I, who was in the *bed* of *death, die?* But thou haſt not dealt ſo with mee.
Act. 5. 15. As *they brought out ſicke perſons in beds, that thy ſeruant Peters ſhadow might ouer-ſhadow them*; Thou haſt, O my God, ouer-ſhadowed mee, refreſhed mee: But when

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wilt thou doe *more?* when wilt thou doe *all?* when wilt thou ſpeake in thy *loud voice?* when wilt thou bid mee *take vp my bed and walke?*

Mat.9.6

As my bed is my *affections*, when ſhall I beare them ſo as to *ſubdue* them? As my *bed* is my *afflictions*, when ſhall I beare them ſo, as not to *murmure* at them? When ſhall *I take vp my bed and walke?* not *lie downe* vpon it, as it is my *pleaſure*, not *ſinke vnder* it, as it is my *correction?* But, O my

my *God*, my *God*, the *God* of all *fleſh*, and of all *ſpirit* too, let me bee content with that in my *fainting ſpirit*, which thou declareſt in this *decaied fleſh*, that as this body is content to *ſit ſtill*, that it may learne to *ſtand*, and to learne by *ſtanding* to *walke*, and by *walking* to *trauell*, ſo my *ſoule* by obeying this *thy voice* of *riſing*, may by a farther and farthergrowth of thy *grace*, proceed ſo, and bee ſo eſtabliſhed, as may re-

moue all *ſuſpitions*, all *iealouſies* betweene *thee* and *mee*, and may *ſpeake* and *heare* in ſuch a *voice*, as that ſtill I may bee acceptable *to thee*, and ſatisfied *from thee*.

21. PRAYER.

O Eternall and moſt gracious *God*, who haſt made *little things* to ſignifie *great*, and conuaid the *infinite merits* of thy *Sonne* in the *water* of *Baptiſme*, and in the *Bread* and *Wine* of thy other

other *Sacrament*, vnto vs, receiue the *ſacrifice* of my humble thanks, that thou haſt not onely afforded mee, the abilitie to riſe out of this *bed* of *wearineſſe* & *diſcomfort*, but haſt alſo made this *bodily riſing*, by thy *grace*, an *earneſt* of a *ſecond reſurrection* from *ſinne*, and of a *third*, to *euerlaſting glory*. Thy *Sonne* himſelfe, alwaies *infinite* in *himſelfe*, & incapable of *addition*, was yet pleaſed to grow in the *Virgins* wombe, & to grow in

in *ſtature*, in the ſight of *men*. Thy good purpoſes vpon mee, I know, haue their *determination* and *perfection*, in thy holy *will* vpon mee; there thy *grace* is, and there I am *altogether*; but manifeſt thẽſo vnto me in thy *ſeaſons*, and in thy *meaſures* and *degrees*, that I may not onely haue that *comfort* of knowing *thee* to be *infinitely good*, but that alſo of finding thee to bee euery day *better* and *better* to mee: and that as thou

thou gaueſt *Saint Paul*, the *Meſſenger of Satan*, to *humble* him, ſo for my *humiliation*, thou maieſt giue me *thy ſelfe*, in this knowledge, that what *grace* ſoeuer thou afford mee *to day*, yet I ſhould periſh *to morrow*, if I had not *to morrowes grace too*. Therefore I begge of thee, *my daily bread*; and as thou gaueſt mee the *bread* of *ſorrow* for many daies, and ſince the *bread* of *hope* for ſome, and this day the *bread* of *poſſeſſing*, in *riſing*

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riſing by that ſtrength, which thou the *God* of all ſtrength, haſt infuſed into me, ſo, O *Lord*, continue to mee *the bread of life*; the *ſpirituall bread of life*, in a faithfull aſſurance in *thee*; the *ſacramentall bread of life*, in a worthy receiuing of *thee*; and the *more reall bread of life*, in an euerlaſting *vnion to thee*. I know, O *Lord*, that when thou hadſt created *Angels*, and they ſaw thee produce *fowle*, and *fiſh*, and *beaſts*, and *wormes*,

wormes, they did not importune thee, and ſay, ſhall wee haue no better *Creatures* than theſe, no better *companions* than theſe; but ſtaid thy *leiſure*, and then had *man* deliuered ouer to them, not much inferiour in *nature* to themſelues. No more doe I, O *God*, now that by thy *firſt mercie*, I am able to *riſe*, importune thee for preſent confirmation of *health*; nor now, that by thy *mercie*, I am brought to ſee, that thy *correctio*n

correction hath wrought *medicinally* vpon mee, preſume I vpon that *ſpirituall ſtrength* I haue; but as I acknowledge, that my *bodily ſtrength* is ſubiect to euery *puffe of wind*, ſo is my *ſpirituall ſtrength* to euery *blaſt of vanitie*. Keepe me therefore ſtill, O my gracious *God*, in ſuch a *proportion* of both *ſtrengths*, as I may ſtill haue ſomething to thanke thee for, which I *haue receiued*, & ſtill ſomething to *pray for*, and aske at thy hand.

22. Sit

22. Sit morbi fomes tibi cura;

The Phyſitians conſider the root and occaſion, the embers, and coales, and fuell of the diſeaſe, and ſeeke to purge or correct that.

22. MEDITATION.

HOw *ruinous* a *farme* hath *man* taken, in taking *himſelfe*? how ready is the *houſe* euery day to fall downe, and

and how is all the *ground* ouer-ſpread with *weeds*, all the *body* with *diſeaſes*? where not onely euery *turfe*, but euery *ſtone*, beares *weeds*; not onely euery *muſcle* of the *fleſh*, but euery *bone* of the *body*, hath ſome *infirmitie*; euery little *flint* vpon the *face* of this *ſoile*, hath ſome *infectious weede*, euery *tooth* in our *head*, ſuch a paine, as a *conſtant man* is afraid of, and yet *aſhamed* of that *feare*, of that ſenſe of the paine. How *deare*, and how *often*

ten a *rent* doth Man pay for this *farme*? hee paies *twice a day*, in double *meales*, and how little time he hath to *raiſe his rent*? How many *holy daies* to call him from his labour? Euery day is *halfe-holy day*, halfe ſpent in *ſleepe*. What *reparations*, and *ſubſidies*, and *contributions* he is put to, beſides his *rent*? What *medicines*, beſides his *diet*? and what *Inmates* he is faine to take in, beſides his owne *familie*, what *infectious diſeaſes*, from

from other men. *Adam* might haue had *Paradiſe* for *dreſsing* and *keeping* it; and *then* his *rent* was not *improued* to ſuch a *labour*, as would haue made his *brow ſweat*; and yet he gaue it ouer; how farre greater a *rent* doe wee pay for this *farme*, this *body*, who pay *our ſelues*, who pay the *farme it ſelfe*, and cannot *liue* vpon it? Neither is our *labour* at an end, when wee haue cut downe ſome *weed*, as ſoone as it ſprung vp, cor-

corrected ſome *violent* and dangerous *accident* of a *diſeaſe*, which would haue deſtroied *ſpeedily*; nor when wee haue pulled vp that *weed*, from the very *root*, recouered *entirely* and *ſoundly*, from that *particular diſeaſe*; but the whole *ground* is of an *ill nature*, the whole ſoile *ill diſpoſed*; there are inclinations, there is a propenſneſſe to *diſeaſes* in the *body*, out of which without any other *diſorder*, *diſeaſes* will grow, and ſo wee are put to a con-

continuall labour vpon this *farme*, to a continuall ſtudie of the whole *complexion* and *conſtitution* of our *body*. In the *diſtempers* and *diſeaſes* of *ſoiles*, *ſoureneſſe*, *drineſſe*, *weeping*, any kinde of *barrenneſſe*, the *remedy* and the *phyſicke*, is, for a great part, ſometimes in *themſelues*; ſometime the very *ſituation* releeues them; the *hanger* of a *hill*, will purge and vent his owne *malignant moiſture*; and the burning of the vpper

turfe

turfe of ſome ground (as *health* from *cauterizing*) puts a *new* and a *vigorous youth* into that *ſoile*, and there riſes a kinde of *Phœnix* out of the *aſhes*, a *fruitfulneſſe* out of that which was *barren* before, and *by that*, which is the barrenneſt of all, *aſhes*. And where the *ground* cannot giue it ſelfe *phyſicke*, yet it receiues *Phyſicke* from other grounds, from other ſoiles, which are not the worſe, for hauing contributed that

helpe

helpe to them; from *Marle* in other *hils*, or from *ſlimie ſand* in other *ſhoares*: *grounds* helpe *themſelues*, or hurt not other *grounds*, from whence they receiue *helpe*. But I haue taken a *farme* at this *hard rent*, and vpon thoſe *heauie couenants*, that it can afford it ſelfe no *helpe*; (no part of my *body*, if it were cut off, would *cure* another part; in ſome caſes it might *preſerue* a ſound part, but in no caſe *recouer* an infected)

and

and, if my *body* may haue any *Phyſicke*, any *Medicine* from another *body*, one *Man* from the fleſh of another *Man* (as by Mummy, or any ſuch *compoſition*,) it muſt bee from a man that is dead, and not, as in other *ſoiles*, which are neuer the worſe for contributing their *Marle*, or their fat ſlime to my *ground*. There is nothing in the ſame *man*, to helpe *man*, nothing in *mankind* to helpe *one another*, (in this ſort, by way of

Phyſicke) but that hee who *miniſters* the *helpe*, is in as ill caſe, as he that *receiues* it would haue beene, if he had not had it; for hee, from whoſe *body* the *Phyſicke* comes, is *dead*. When therefore I tooke this *farme*, vndertooke this body, I vndertooke to *draine*, not a *mariſh*, but a *moat*, where there was, not water *mingled* to offend, but all was *water*; I vndertooke to *perfume dung*, where no one part, but all was equally *vn-*

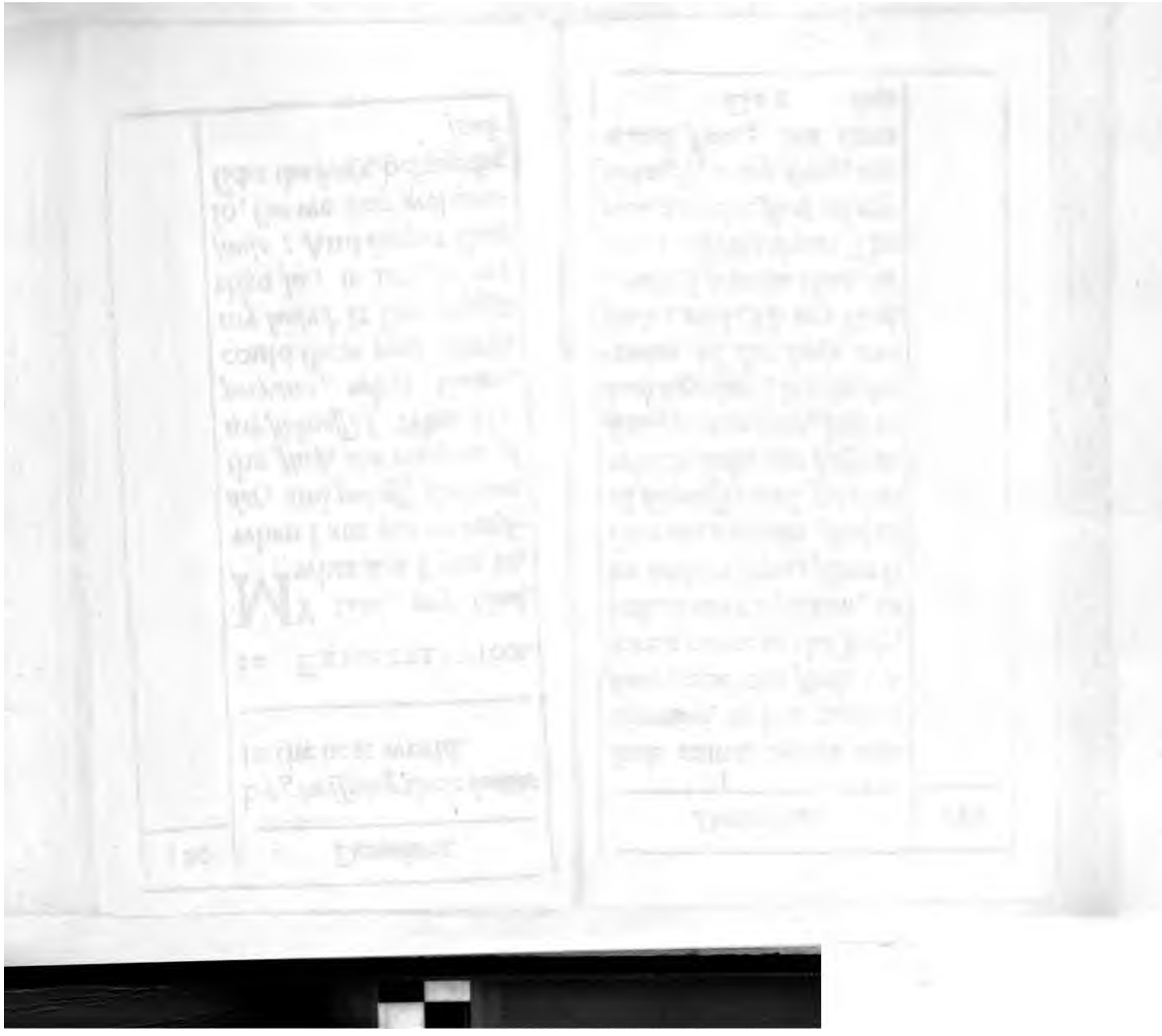
vnſauory; I vndertooke to make ſuch a thing *wholſome*, as was not *poiſon*, by any manifeſt quality, *intenſe heat*, or *cold*, but *poiſon* in the *whole ſubſtance*; and in the *ſpecifique forme* of it. To cure the *ſharpe accidents* of *diſeaſes*, is a great worke; to cure the *diſeaſe it ſelfe*, is a greater; but to cure the *body*, the *roote*, the *occaſion* of *diſeaſes*, is a worke referred for the great *Phyſitian*, which he doth neuer any other way, but

by *glorifying* theſe *bodies* in the next world.

22. Expostvlation.

MY *God*, my *God*, what am I put to, when I am put to *conſider*, and *put off*, the *root*, the *fuell*, the *occaſion* of my *ſickneſſe*? What *Hypocrates*, what *Galen*, could ſhew mee that in my *body*? It lies deeper than ſo; it lies in my *ſoule*: And deeper than ſo; for we may wel conſider the *body*, before the *ſoule*

ſoule came, before *inanimation*, to bee *without ſinne*; and the *ſoule* before it come to the *body*, before that *infection*, to be *without ſinne*: *ſinne* is the *root*, and the *fuell* of all *ſickneſſe*; and yet that which deſtroies *body* & *ſoule*, is in *neither*, but in *both together*; It is in the *vnion* of the *body* and *ſoule*: and, O my *God*, could I *preuent* that, or can I *diſſolue* that? The *root*, and the *fuell* of my *ſickneſſe*, is my *ſinne*, my *actuall ſinne*; but euen



that *sinne* hath another *root*, another *fuell*, *originall sinne*; and can I *deuest* that? Wilt thou bid me to separate the *leuen*, that a lumpe of Dowe hath received, or the *salt*, that the water hath contracted, from the *Sea*? Dost thou looke, that I should so looke to the *fuell*, or *embers* of *sinne*, that I neuer take fire? The whole world is a *pile of fagots*, vpō which wee are laid, and (as though there were no other) *we* are the *bellowes*. *Igno-*

Ignorance blowes the *fire*, *He that touched any vncleane thing, though he knew it not, became vncleane*, and *a sacrifice was required*, (therefore a *sin* imputed) *though it were done in ignorance*. *Ignorance* blowes this *Coale*; but the *knowledge* much more; for, *there are that know thy iudgements, and yet not onely doe, but haue pleasure in others, that doe against them*. *Nature* blowes this *Coale*; *By nature wee are the children of wrath*: And the *Law*

Leu. 5.2

Num. 15 22.

Rom. 1. 32.

Eph. 2. 3.

blowes it, thy *Apoſtle*, Saint *Paul*, found, *That ſinne tooke occaſion by the Law*, that therefore becauſe it is forbidden, we do ſome things. If wee breake the *Law*, wee ſinne; *Sinne is the tranſgreſſion of the Law*; And *ſinne it ſelfe becomes a Law in our members.* Our *fathers* haue imprinted the *ſeed*, infuſed a *ſpring* of *ſinne* in vs: *As a fountaine caſteth out her waters*, wee *caſt out our wickedneſſe*; *but we haue doone worſe than our fathers.*

1 Ioh. 3. 4.

Rom. 7. 13.

Ier. 6. 7.

7. 26.

thers. We are open to infinite *tentations*, and yet, as though we lacked, *we are tempted of our owne luſts.* And not ſatisfied with that, as though we were not *powerfull* enough, or *cunning* enough, to demoliſh, or vndermine our ſelues, when wee our ſelues haue no pleaſure in the *ſinne*, we *ſinne* for others ſakes. When *Adam* ſinned for *Eues* ſake, and *Salomon* to gratifie his wiues, it was an *vxorious* ſinne: When the *Iud-*

Iacob. 1. 14.

Gen. 3. 6.

1 Reg. 11. 3.

1 Reg. 21 3. 1 Par. 22 3. Luc. 23. 23. Act. 12. 3.

ges sinned for *Iezabels* sake, and *Ioab* to obey *Dauid*, it was an *ambitious* sinne: When *Pilat* sinned to *humor the people*, and *Herod* to *giue farther contentment to the Iewes*, it was a *popular* sinne: Any thing serues, to *occasion* sin, at *home*, in my bosome, or *abroad*, in my *Marke*, and *aime*; that which *I am*, and that which *I am not*, that which I *would* be, proues *coales*, and *embers*, and *fuell*, and *bellowes* to *sin*; and dost thou put me, O my

my *God*, to discharge my selfe, of *my selfe*, before I can be *well*? When thou bidst me *to put off the old Man*, dost thou meane, nor onely my old *habits* of *actuall sin*, but the *oldest of all*, *originall sinne*? When thou biddest me *purge out the leuen*, dost thou meane, not only the sowrenesse of mine owne ill contracted *customes*, but the innate *tincture* of sin, imprinted by *Nature*? How shall I doe that which thou requirest;

Eph. 4. 22.

1 Cor. 5. 7.

to and

and not *falſifie* that which thou haſt *ſaid*, *that ſin is gone ouer all?* But, O my *God*, I preſſe thee not, with *thine owne text*, without *thine owne comment*; I know that in the ſtate of my *body*, which is more *diſcernible*, than that of my ſoule, thou doſt *effigiate* my *Soule* to me. And though no *Anatomiſt* can ſay, in diſſecting a *body*, here lay the *coale*, the *fuell*, the *occaſion* of all *bodily diſeaſes*, but yet *a man* may haue ſuch a knowledge of

of his owne conſtitution, and bodily inclination to *diſeaſes*, as that he may *preuent* his *danger* in a great part: ſo though wee cannot aſſigne the *place* of *originall ſinne*, nor the *Nature* of it, ſo *exactly*, as of *actuall*, or by any diligence *deueſt* it, yet hauing *waſhed it* in the water of thy *Baptiſme*, wee haue not onely ſo cleanſed it, that wee may the better look vpon it, and *diſcerne* it, but ſo *weakned* it, that howſoeuer it

may

may retaine the *former nature*, it doth not retaine the *former force*, and though it may haue the *same name*, it hath not the same *venome*.

22. PRAYER.

O Eternall and most gracious *God*, the *God* of *securitie*, and the *enemie* of *securitie* too, who wouldest haue vs alwaies *sure* of thy *loue*, and yet wouldest haue vs alwaies *doing* some*thing*

thing for it, let mee alwaies so apprehend *thee*, as *present* with me, and yet so *follow* after thee, as though I had not apprehended thee. Thou enlargedst *Ezechias* lease for *fifteene yeeres*; Thou renewedst *Lazarus* his lease, for a time, which we know not: But thou didst neuer so put out any of these *fires*, as that thou didst not rake vp the *embers*, and wrap vp a *future mortalitie*, in that *body*, which thou hadst then so *reprieued*. Thou

Thou proceedeſt no o-
therwiſe in our *ſoules*,
O our *good*, but *feareſull*
God : Thou pardoneſt
no *ſinne* ſo, as that that
ſinner can ſinne no
more; thou makeſt no
man ſo *acceptable*, as that
thou makeſt him *impec-*
cable. Though there-
fore it were a *diminution*
of the *largeneſſe*, and *de-*
rogatorie to the *fulneſſe*
of thy *mercie*, to looke
backe vpon thoſe ſinnes
which in a true *repen-*
tance, I haue buried in
the wounds of thy
Sonne,

Sonne, with a *iealous* or
ſuſpicious eie, as though
they were now *my*
ſinnes, when I had ſo
transferred them vpon
thy *Sonne*, as though
they could now bee *rai-*
ſed to life againe, to con-
demne mee to death,
when they are dead in
him, who is the *fountaine*
of life, yet were it an *ir-*
regular anticipation, and
an *inſolent preſumption*,
to thinke that thy *preſent*
mercie extended to all
my *future ſinnes*, or that
there were no *embers*, no
coales

coales of *future ſinnes* left in mee. Temper therefore thy *mercie* ſo to my *ſoule*, O my *God*, that I may neither *decline* to any faintneſſe of ſpirit, in ſuſpecting thy *mercie* now, to bee leſſe *hearty*, leſſe *ſincere*, than it vſes to be, to thoſe who are perfitly reconciled to thee, nor *preſume* ſo of it, as either to thinke this *preſent mercie* an *antidote* againſt *all poiſons*, and ſo *expoſe* my ſelfe to *tentations*, vpon confidence that this thy *mercie*

cie ſhall *preſerue* mee, or that when I doe caſt my ſelfe into *new ſinnes*, I may haue *new mercie* at *any time*, becauſe thou didſt ſo *eaſily* afford mee *this*.

23.—Me-

23.---Metuſque, Relabi.

They warne mee of the feareſull danger of re-tapſing.

23. MEDITATION.

IT is not in *mans body*, as it is in the *Citie*, that when *the Bell* hath rung, to couer your *fire*, and rake vp the *embers*, you may lie downe, and ſleepe without feare. Though you haue by *phyſicke*

phyſicke and *diet*, raked vp the *embers* of your *diſeaſe*, ſtil there is a feare of a *relapſe*; and the greater *danger* is in that. Euen in *pleaſures*, and in *paines*, there is a *propriety*, a *Meum & Tuum*; and a man is moſt affected with that *pleaſure* which is *his*, *his* by former enioying and experience, and moſt intimidated with thoſe *paines* which are *his*, *his* by a wofull ſenſe of them, in former afflictions. A *couetous* perſon, who hath preoc-

cupated

cupated all his ſenſes, filled all his capacities, with the *delight* of *gathering*, wonders how any man can haue *any taſte* of *any pleaſure* in *any openneſſe*, or *liberalitie*; So alſo in *bodily paines*, in a fit of the *ſtone*, the patient wonders why any man ſhould call the *Gout* a *paine*: And hee that hath felt neither, but the *tooth-ach*, is as much afraid of a fit of that, as either of the other, of either of the other. *Diſeaſes*, which we neuer

neuer *felt* in our ſelues, come but to a *compaſſion* of others that haue endured them; Nay, *compaſſion* it ſelfe, comes to no great *degree*, if wee haue not *felt*, in ſome *proportion*, in *our ſelues*, that which wee lament and condole in another. But when wee haue had thoſe torments in their *exaltation*, *our ſelues*, wee tremble at a *relapſe*. When wee muſt *paſſ* through all thoſe *ſterie heats*, and *faile* thorow all thoſe *ouerflowing ſweats*,

ſweats, when wee muſt *watch* through all thoſe long *nights*, and *mourne* through all thoſe long *daies*, (*daies* and *nights*, ſo *long*, as that *Nature* her ſelfe ſhall ſeeme to be *peruerted*, and to haue put the *longeſt day*, and the *longeſt night*, which ſhould bee *ſix moneths* aſunder, into one *naturall, vnnaturall day*) when wee muſt ſtand at the ſame *barre*, expect the returne of *Phyſitians* from their *conſultations*, and not bee ſure of the ſame *verdict*,

verdict, in any good *Indications*, when we muſt goe the ſame *way* ouer againe, and not ſee the ſame *iſſue*, this is a *ſtate*, a *condition*, a *calamitie*, in reſpect of which, any other *ſickneſſe* were a *conualeſcence*, and any *greater, leſſe*. It addes to the *affliction*, that *relapſes* are, (and for the moſt part iuſtly) imputed to *our ſelues*, as occaſioned by ſome *diſorder* in vs; and ſo we are not onely *paſſiue*, but *actiue*, in our owne *ruine*; we doe not

onely ſtand vnder a *falling houſe*, but *pull it* downe vpon vs; and wee are not onely *executed*, (that implies *guiltineſſe*) but wee are *executioners*, (that implies *diſhonor*;) and *executioners of our ſelues*, (and that implies *impietie*.) And wee fall from that *comfort* which wee might haue in our firſt *ſickneſſe*, from that *meditation*, *Alas, how generally miſerable is Man, and how ſubiect to diſeaſes*, (for in that it is ſome degree of

comfort,

comfort, that wee are but in the ſtate *common* to all) we fall, I ſay, to this *diſcomfort*, and *ſelfe accuſing*, & *ſelfe condemning*; *Alas, how vnprouident, and in that, how vnthankfull to God and his inſtruments am I, in making ſo ill vſe of ſo great benefits, in deſtroying ſo ſoone, ſo long a worke, in relapſing, by my diſorder, to that from which they had deliuered mee*; and ſo my *meditation* is fearefully transferred from the *body* to the

minde, and from the conſideration of the *ſickneſſe*, to *that ſinne*, that ſinfull *careleſneſſe*, by which I haue occaſioned my *relapſe*. And amongſt the many *weights* that aggrauate a *relapſe*, this alſo is one, that a *relapſe* proceeds with a more violent diſpatch, and more *irremediably*, becauſe it finds the *Countrie weakned*, and *depopulated* before. Vpon a *ſickneſſe*, which as yet appeares not, wee can ſcarce fix a *feare*, becauſe wee

wee know not what to feare; but as *feare* is the *buſieſt* and *irkſomeſt affection*, ſo is a *relapſe* (which is ſtill *ready to come*) into that, which is but newly gone, the *neareſt obiect*, the *moſt immediate* exerciſe of that *affection* of *feare*.

23. EXPOSTVLATION.

MY *God*, my *God*, my *God*, thou mightie *Father*, who haſt beene my *Phyſitian*; Thou glorious *Sonne*, who haſt beene my *phyſicke*; Thou bleſſed *Spirit*, who haſt *prepared* and *applied* all to mee, ſhall *I alone* bee able to ouerthrow the worke of *all you*, and *relapſe* into thoſe *ſpirituall ſickneſſes*, from which your infinite *mercies* haue withdrawne me? Though thou, O my

my *God*, haue filled my *meaſure* with *mercie*, yet my *meaſure* was not ſo *large*, as that of thy *whole people*, the *Nation*, the *numerous* and *glorious nation of Iſrael*; and yet how often, how often did they fall into *relapſes*? And then, where is my *aſſurance*? how eaſily thou paſſedſt ouer many other ſinnes in them, and how vehemently thou inſiſtedſt in thoſe, into which they ſo often *relapſed*; Thoſe were their *mur-*

murings againſt thee, in thine *Inſtruments*, and *Miniſters*, and their turnings vpon other *gods*, and embracing the *Idolatries* of their *neighbours*. O my *God*, how *ſlipperie* a way, to how *irrecouerable* a bottome, is *murmuring*? and how neere *thy ſelfe* hee comes, that *murmures* at *him*, who comes from *thee*? The *Magiſtrate* is the *garment* in which thou apparelleſt *thy ſelfe*; and hee that ſhoots at the *cloathes*,

cloathes, cannot ſay, hee meant no ill to the *man*: Thy *people* were feareful *examples* of that; for, how often did their *murmuring* againſt thy *Miniſters*, end in a *departing* from *thee*? when they would haue *other officers*, they would haue *other gods*; and ſtill *to daies murmuring*, was *to morrowes Idolatrie*; As their *murmuring* induced *Idolatrie*, and they *relapſed* often into *both*, I haue found in my ſelfe, O my *God*, (O

my *God*, thou haſt found it in me, and thy finding it, hath ſhewed it to me) ſuch a *tranſmigration* of *ſinne*, as makes mee afraid of *relapſing too*. The *ſoule* of *ſinne*, (for wee haue made *ſinne immortall*, and it muſt haue a *ſoule*) The *ſoule* of *ſinne*, is *diſobedience* to thee; and when one *ſinne* hath beene *dead* in mee, that *ſoule* hath paſſed into another *ſinne*. Our *youth* dies, and the *ſinnes* of our *youth* with it; ſome *ſinnes*

ſinnes die a *violent death*, and ſome a *naturall*; *pouertie*, *penurie*, *impriſonment*, *baniſhment*, kill ſome ſinnes in vs, and ſome die of *age*; many waies wee become *vnable* to doe that *ſinne*; but ſtill the *ſoule* liues, and paſſes into another *ſinne*; and that, that was *licentiouſneſſe*, growes *ambition*, and that comes to *indeuotion*, and *ſpirituall coldneſſe*; wee haue *three liues*, in our *ſtate* of *ſinne*; and where the *ſinnes* of *youth*

youth expire, thoſe of our *middle yeeres* enter; and thoſe of our *age* after them. This *tranſmigration* of *ſinne*, found in my ſelfe, makes me afraid, O my *God*, of a *Relapſe*: but the *occaſion* of my *feare*, is more *pregnant* than ſo; for, I haue *had*, I haue *multiplied Relapſes* already. Why, O my *God*, is a *relapſe* ſo odious to thee? Not ſo much their *murmuring*, and their *Idolatry*, as their *relapſing* into thoſe *ſinnes*, ſeemes to affect thee,

thee, in thy diſobedient people. *They limited the holy one of Iſrael*, as thou complaineſt of them: That was a *murmuring*; but before thou chargeſt them with the *fault it ſelfe*, in the ſame place, thou chargeſt them, with the *iterating*, the *redoubling* of that *fault*, before the *fault* was named; *How oft did they prouoke mee in the Wilderneſſe; and grieue mee in the Deſart?* That which brings thee to that exaſperation againſt

Pſal. 78. 41.

againſt them, as to ſay, that *thou wouldeſt breake thine owne oath*, rather than leaue them *vnpuniſhed*, (*They ſhall not ſee the land, which I ſware vnto their fathers*) was becauſe *they had tempted thee ten times*, infinitely; vpon that, thou threatneſt with that *vehemencie, if ye do in any wiſe goe backe, know for a certainty, God will no more driue out any of theſe Nations from before you; but they ſhall be ſnares, and traps vnto you, and ſcourges in*

Num. 14 22.

Ioſ. 23. 12.

in your ſides, and thornes in your eies, till ye periſh. No *tongue*, but *thine owne*, O my GOD, can expreſſe thine indignation, againſt a *Nation relapſing to Idolatry*. *Idolatry* in any *Nation* is *deadly*; but when the *diſeaſe* is *complicated* with a *relapſe* (a *knowledge* and a *profeſſion* of a *former recouerie*) it is *deſperate*: And thine *anger* workes, not onely where the *euidence* is *pregnant*, and without *exception*, (ſo thou ſaieſt, when

Deut.13 12. *when it is ſaid, That certaine men in a Citie, haue withdrawne others to Idolatrie, and that inquirie is made, and it is found true, the Citie, and the inhabitants, and the Cattell are to bee deſtroied*) but where there is but a *ſuſpicion*, a *rumor*, of ſuch a *relapſe* to *Idolatrie*, thine *anger* is awakened, and thine *indignation* ſtirred. In the gouernment of thy ſeruant *Ioſua, there was a voice, that Reuben and Gad, with thoſe of Manaſſeh,*

Ioſ.22. 11.

naſſeh, had built a new altar. Iſrael doth not *ſend* one to enquire; but *the whole congregation gathered to goe vp to warre againſt them*; and *there went a Prince of euery Tribe:* And they *obiect* to them, not ſo much their preſent declination to *Idolatry*, as their *Relapſe*; *is the iniquity of* Peor *too little for vs?* An *idolatry* formerly committed, and puniſhed with the ſlaughter of *twenty foure thouſand delinquents*. At laſt

1.12.

Num.25 4.

laſt *Reuben*, and *Gad* ſatisfie them, *that that Altar was not built for Idolatry*, but built as *a patterne of theirs*, that they might thereby *profeſſe* themſelues to bee of the *ſame profeſſion*, that they were; and ſo the *Army* returned without bloud. Euen where it comes not ſo farre, as to an *actuall Relapſe* into *Idolatry*, Thou, O my GOD, becommeſt ſenſible of it; though thou, who ſeeſt the heart all the way, preuenteſt

uenteſt all *dangerous effects*, where there was no *ill meaning*, how euer there were *occaſion* of *ſuſpicious rumours*, giuen to thine *Iſrael*, of *relapſing*. So *odious* to thee, & ſo *aggrauating* a weight vpon *ſinne*, is a *relapſe*. But, O my *God*, why is it ſo? *ſo odious?* It muſt bee ſo, becauſe hee that hath *ſinned*, and then *repented*, hath *weighed God* and the *Deuill* in a *ballance*; hee hath *heard God* and the *Deuill plead*; and after *hearing*, giuen *Iudge-*

Iudgement on that *ſide*, to which he *adheres*, by his *ſubſequent practiſe*; if he returne to his *ſinne*, hee *decrees* for *Satan*; he prefers *ſinne* before *grace*, and *Satan* before *God*; and in *contempt* of *God*, declares the *precedency* for his *aduerſary*: And a contempt wounds deeper than an iniury; a *relapſe* deeper, than a *blaſphemy*. And when thou haſt told me, that a *relapſe* is more *odious* to *thee*, neede I aske why it is more *dangerous*,

Tertull.

rous, more *pernitious* to *me?* Is there any other *meaſure* of the greatneſſe of my *danger*, than the greatneſſe of thy *diſpleaſure?* How *fitly*, and how *fearefully* haſt thou expreſſed my *caſe*, in a *ſtorme* at *Sea*, if I *relapſe?* (*They mount vp to Heauen, and they goe downe againe to the depth.*) My *ſickneſſe* brought mee to *thee* in *repentance*, and my *relapſe* hath caſt mee farther from thee: *The end of that man ſhall be worſe than the beginning*; ſaies thy

Pſa. 107 26.

Mat. 12. 45.

thy *Word*, thy *Sonne*; My *beginning* was *ſickneſſe*, *puniſhment* for *ſin*;
Io.8.14. but *a worſe thing may follow*, ſaies he alſo, if I *ſin* againe: not onely *death*, which is an *end*, worſe than *ſickneſſe*, which was the *beginning*, but *Hell*, which is a *beginning* worſe than that
Mar.14 70. *end*. Thy *great ſeruant* denied thy *Sonne*, and he *denied* him againe; but all before *Repentance*; here was no *relapſe*. O, if thou haddeſt euer re-admitted *Adam* into *Pa-*

Paradiſe, how *abſtinently* would hee haue walked by that *tree?* and would not the *Angels*, that *fell*, haue *fixed* themſelues vpon thee, if thou hadſt once *re-admitted* them to thy *ſight?* They neuer *relapſed*; If I doe, muſt not my caſe be as deſperate? Not ſo deſperate, for, *as thy Maieſtie, ſo is thy Mercie*, both *infinite*: and thou who haſt commanded me *to pardon my brother ſeuenty ſeuen times*, haſt limited thy ſelfe to no
Eccluſ.2. 18. *Num-*

Number. If *death* were ill in it *ſelfe*, thou wouldeſt neuer haue *raiſed* any *dead Man*, to life againe, becauſe that man muſt neceſſarily *die againe.* If thy *Mercy*, in *pardoning*, did ſo farre *aggrauate a Relapſe*, as that there were no more *mercy* after it, our caſe were the worſe for that *former Mercy*; for who is not vnder, euen a *neceſsity of ſinning*, whilſt hee is here, if wee place this *neceſsity* in our own *infirmity*, and not in thy *decree?*

Decree? But I ſpeak not this, O my *God*, as *preparing* a way to my *Relapſe* out of *preſumption*, but to *preclude* all acceſſes of *deſperation*, though out of *infirmity*, I ſhould *Relapſe*.

23. Prayer.

O Eternall and moſt gracious *God*, who though thou beeſt *euer infinite*, yet *enlargeſt* thy ſelfe, by the *Number* of our prayers, and takeſt

our *often* petitions to thee, to be an *addition* to thy *glory*, and thy *greatneſſe*, as *euer* vpon all occaſions, ſo now, O my *God*, I come to thy *Maieſtie* with *two Prayers*, *two Supplications*. I haue *Meditated* vpon the *Ielouzie*, which thou haſt of thine owne *honour*; and conſidered, that Nothing can come neerer a *violating* of that *honor*, neerer to the *Nature* of a *ſcorne* to thee, then to ſue out thy *Pardon*, and receiue the *Seales* of *Recon-*

Reconciliation to thee, and then *returne* to that *ſinne*, for which I *needed*, and *had* thy pardon before. I know that this comes to neare, to a making thy holy *Ordinances*, thy *Word*, thy *Sacraments*, thy *Seales*, thy *Grace*, *inſtruments* of my *Spirituall Fornications*. Since therefore thy *Correction* hath brought mee to ſuch a *participation of thy ſelfe* (*thy ſelfe*, O my *God*, cannot bee *parted*) to ſuch an *intire poſſeſſion* of thee, as that

I durſt deliuer my ſelfe ouer to thee this *Minute*, If this *Minute* thou wouldſt accept my *diſſolution*, *preſerue* me, O my *God* the *God* of *conſtancie*, and *perſeuerance*, in this ſtate, from all *relapſes* into thoſe *ſinnes*, which haue induc'd thy *former Iudgements* vpon me. But becauſe, by too lamentable *Experience*, I I know how ſlippery my *cuſtoms* of *ſinne*, haue made my *wayes* of *ſinne*, I preſume to adde this *petition* too, That if my *infir-*

infirmitie ouertake mee, thou *forſake* mee not. Say to my *Soule*, *My Sonne, thou haſt ſinned, doe ſo no more*; but ſay alſo, that though I doe, thy *Spirit* of *Remorſe*, and *Compunction* ſhall neuer *depart* from mee. Thy holy *Apoſtle*, *Saint Paul*, was ſhipwrackd *thrice*; & yet *ſtil ſaued*. Though the *rockes*, and the *ſands*, the *heights*, and the *ſhallowes*, the *proſperitie*, and the *aduerſitie* of this *world* do diuerſly threaten mee, though mine

Ecclus. 21.1.

2. *Cor.* 11.25.

owne *leakes* endanger mee, yet, O *God*, let mee neuer put my selfe *aboard* with *Hymeneus*, nor *make shipwracke of faith, and a good Conscience*, and then thy *long-liud*, thy *euerlasting Mercy*, will visit me, though *that*, which I most earnestly pray against, should fall vpon mee, a *relapse* into those *sinnes*, which I haue *truely repented*, and thou hast *fully pardoned*.

1 Timo. 1. 19.

FINIS.

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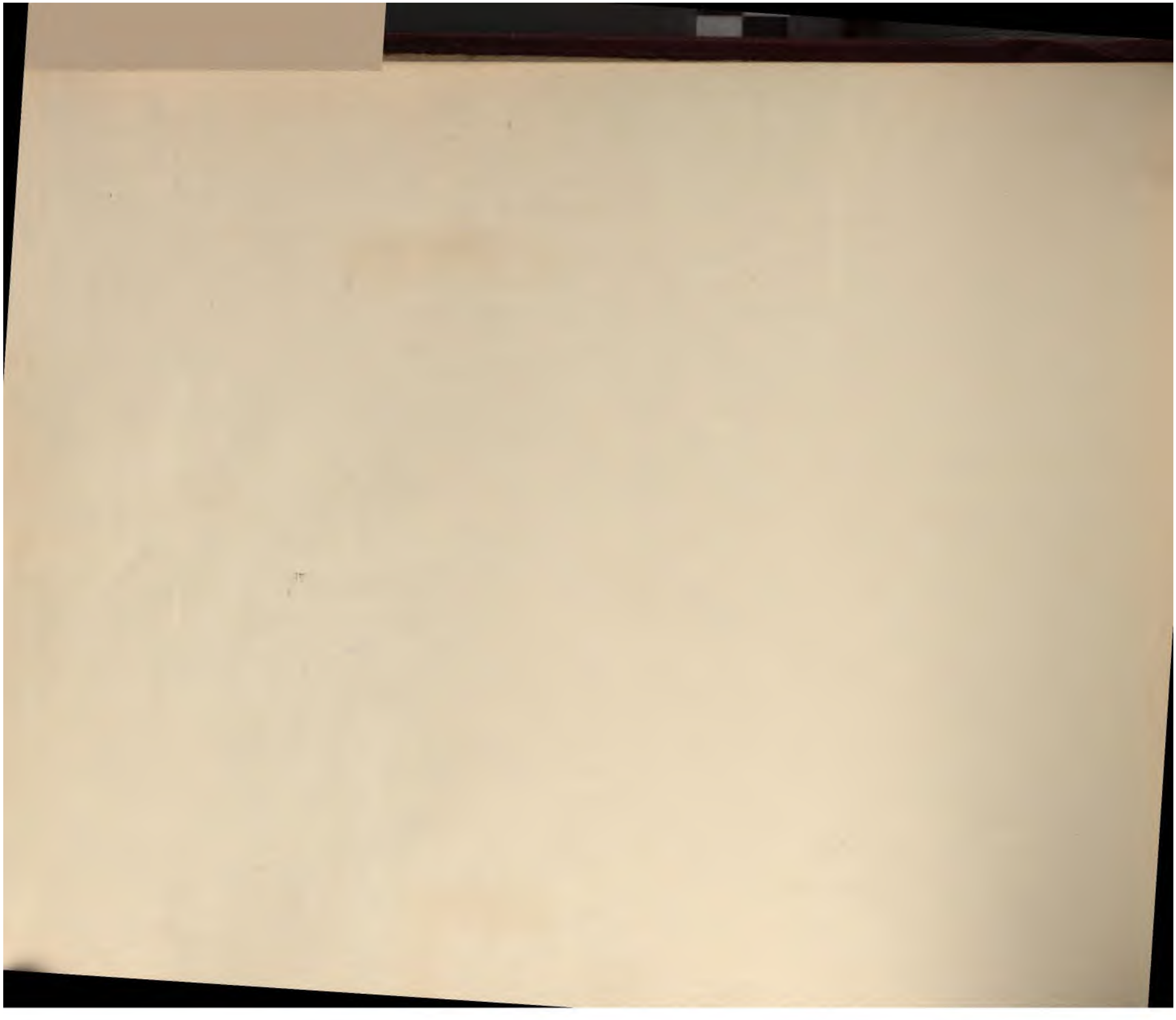

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